

# *International Journal of Religious Education*

Religious Education

EXHIBIT

Pacific School of Religion

**March  
1941**

**FOR REFERENCE**

**NOT TO BE TAKEN FROM THIS ROOM**



# *The Laymen's Crusade for Christian Education*

in support of The United Christian Education Advance . . .

The need of a Crusade for Christian Education in America is obvious and urgent. It is rooted in the fact that there are over fifteen million boys and girls today in America under seventeen years of age without religious instruction. These spiritual illiterates constitute a threat to democracy, a breeding ground for delinquency and crime, and a reproach to evangelical Christianity.

## *The Crusade Undertakes*

1. To make America Christian-Education-conscious by the use of every available medium of communication.
2. To use the radio to reach the hinterlands of America.
3. To use the tremendous resources in visual education which are now being so effectively adapted by our public schools.
4. To extend our facilities for leadership education to the entire teaching leadership of Protestantism.
5. To increase the enrollment in our Protestant youth camps.
6. To push out our vacation and weekday schools into new areas, for, up to the present, we have only approximately one-twentieth of their potential constituency.
7. To use every facility afforded by the International Council of Religious Education, which is the churches' cooperative enterprise, to accomplish all the needed tasks in the field of Christian teaching.

## *You Can Help—*

—BY INVESTIGATING THE ACTUAL NEEDS IN YOUR CITY, COMMUNITY, STATE AND NATION, ENLISTING OTHERS TO JOIN FORCES AND DO SOMETHING SIGNIFICANT TO MEET THESE NEEDS. The International Council of Religious Education will supply information and resource materials, or you may write your state or city council office.

—BY ORGANIZING THE CHURCHES AND CHARACTER-BUILDING AGENCIES to undertake specific new tasks together—Community Vacation Schools; Week-day Religious Education; Local Radio Programs; Leadership Training classes; Visual Education—enlarging the effort as interest increases and resources grow.

—BY A GENEROUS GIFT—large or small—sent to the International Council headquarters to help launch this nation-wide program—multiplied by enlistment of other gifts from Christian people who desire to make investments that count in building Christian citizens.

The Crusade thus far has been made possible by a few score of devoted laymen. If this movement is to expand to accomplish its task, it will need their increasing support and the help of hundreds of others.

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## THE LAYMEN'S CRUSADE FOR CHRISTIAN EDUCATION

International Council of Religious Education  
203 North Wabash Avenue, Chicago, Illinois

# International Journal of Religious Education

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## EXHIBIT

Pacific School of Religion



## Pencil Study of Head of Christ

Made for "The Last Supper" by Leonardo da Vinci (1452-1519)

PROBABLY the most famous painting in the world is "The Last Supper" by Leonardo da Vinci, an Italian sculptor-architect-engineer-scientist-painter of the fifteenth and sixteenth centuries. It is painted on a wall of Santa Maria della Grazie, formerly a monks' refectory, in Milan. Leonardo's scientific curiosity led him constantly to experiment with various mediums for painting, and he executed this picture with materials which were badly suited to the surface. The pigment has caked and broken off and has been restored so many times that it is hard to tell just what the original painting was like. The design and the characterization of the figures, however, are superlative and the painting well deserves the acclaim it has had since it was first finished.

Leonardo's preliminary sketches for paintings are often more interesting than the completed work. It is known that he worked for years on plans for "The Last Supper" before finally committing it to the wall. Just which of the sketches now extant were his original drawings and which are copies made by students or later artists, is not certain. The picture shown here is in the Brera Gallery in Milan. It is thought to be basically one of Leonardo's own pencil

studies for the head of Christ, but it has doubtless been retouched and "prettified" by a later hand. The modeling of the face and eyes is particularly characteristic of da Vinci. It differs considerably from the final painting, though the general outline and attitude are the same.

The incident depicted by the painting is the dramatic moment following Jesus' announcement to the group at the table, "One of you shall betray me." The disciples are all expressing dismay, grief, and astonishment. Jesus is looking down, his whole pose emphasizing the tragic statement he has just made.

In this drawing Jesus is shown as a young man, beardless, with rounded features and soft, light hair. The face is a serene, open one, with an imposing breadth of forehead. It is the face of an idealist, of one who has never known an impure or jealous thought. It is a face to inspire loyalty and devotion. The expression is one of sorrow, and the eyes are almost closed, as if to blink back tears. At this moment the Master is thinking of his one great failure—the failure to win the twelfth disciple. All the things that are to come, at Gethsemane and Jerusalem and Golgotha, will be harder to bear because of this.

# Editorials

## Do We Fool Ourselves This Way?

HE WAS SECRETARY of a committee that had been at work for two years in preparing a printed bulletin. (Who he was, or what the committee was, or what the bulletin was about, are not important for the purposes of this preaching. But the truth that this man discovered from the production of this bulletin is important.)

He discovered that the members of the committee, including himself, got their minds fixed on the production of the bulletin as if it were an end in itself, and so got switched off from thinking about the purpose for which they had planned to have it. They got absorbed in the details of getting approval by this group, and securing the suggestions of that group, and so on. As these mechanical things got done, their enthusiasm rose, and with each new achievement a glow came to them. When the work was done and the printed product held in their hands, they had as much thrill as if the purposes served by the pamphlet had thereby been completely accomplished.

And they hadn't—yet. As the secretary honestly confessed, the fact that the bulletin would be read by only two thousand out of the two million for whom it was intended did not bother these happy hard-workers in the least.

As the saying goes, now isn't that the truth? And aren't we all likely to be that way? When we launch a campaign to overcome tardiness, or inattention, or irregular attendance in Sunday school, necessary as such an effort is, what happens? Do we not often thereby lose our interest in trying to create an educational program so good that being on time and giving attention and coming regularly really make a difference? And have you watched your effort in raising the "budget" weaken your interest in the Christian service and missions for which the money is to be spent? This is a weakness to which we human beings are all subject, and against which to be forewarned is to be forearmed.

## Rules—or Principles?

NOW IT CAME TO PASS that a certain leader in religious education took it upon himself to review a book on the work and responsibilities of parents before a parents' club. In the course of his remarks he called attention to the fact that many parents delay too long in entrusting their children with certain normal responsibilities, for example, those that have to do with staying home alone, going down-street or to the next city or community by themselves, or doing their own shopping. He was dealing with the principle that many parents need to start their children on the road to initiative and responsibility in these and similar matters earlier than they do, and did not attempt to name any age at which any particular thing ought to be thrust over on the children.

In a few days he received a call from a mother who said that she understood that at the meeting he had said that she ought to leave her two boys alone in the house instead of arranging always to have an older person stay with

them. Her boys were about ten and twelve and were rather vigorous youngsters, so that she was afraid that by leaving them alone they would set the house on fire, cut off the cat's tail, or disport themselves in some similar fashion. She felt that the speaker was rather rash in giving such advice and wanted to know if she really ought to do it.

The speaker, somewhat abashed to find that he had been taken so literally, at once assured her that he was not giving the specific ages at which any parent ought to transfer such responsibilities to her children, and pointed out that it depended upon the degree to which they had previously been encouraged to take smaller and less serious responsibilities. He left the telephone, scratching his head in some bewilderment over the fact that while this lady was worried about leaving her boy of twelve at home alone, his own children, at an age not much greater, had been going out evenings to pick up a few extra dollars by taking care of the children in other families.

Without saying anything about the neighbor who reported this speaker inaccurately, let us ask what is wrong with the point of view of the woman who heard the report. She wanted a set of regulations by which some outside person, the writer of a book, or the speaker at a meeting, would give her a rule by which it was infallibly correct and proper for her to leave her children alone at a certain age. She was not aware that in this, as in so many other things, there is no hard and fast rule that makes a certain policy wise at a certain age. It depends upon the way in which children have been trained beforehand to take responsibility and to protect the property of their family in small things whether they can be left in charge of the house itself or the unprotected tail of the family cat.

This love for rules that can be applied with only a small degree of mental exertion, instead of principles that one has to apply to his own situation for himself, accounts for many of the difficulties in the world at present, in our families and in our churches. Christian education at its best may be defined as the fine art of helping the powers of a growing individual so to emerge that that person can increasingly and gradually take over, on a Christian level, the command of his own life, physical, mental, spiritual.

## The Meaning of Your Task

What does your task in Christian education mean? When you get behind the external things of your job, records and lessons and ways of handling tardiness and raising the missionary budget, what is it that you do? What is it all about? Is there a spiritual essence to your work that sometimes you do not see? And if so, what is it? Let us answer this question by asking another.

What is a river? A river that carries a mighty tide of water from the hills out across the earth, through swampy lands, past mountains and various defiles, between fertile fields that are enriched by it and in turn re-make it? To a man who lives in those marsh-lands, the river is malaria. To him who lives in by the narrow passage in the moun-

tains, it is a torrent, adventure, death. To him who lives in the fertile plain, it is fertility and life. At every point on its way to the sea the river is—a *fusion of a torrent of water from the distant hills and the kind of land through which it, at that point, flows*. That fusion is the river for one who lives at that spot.

What is Christianity, this Christian religion with which we deal? It is, in a sense, a river, a current of wisdom and truth, and a Divine Personality, with its sources in the uplands and hills of God. For nineteen centuries it has been moving through history. What is it, *at any particular moment in that history?* Like its physical counterpart, it has been the original stream plus the land through which it has flowed. Like the river, that Christian stream has been, for one period when it flowed through the marsh lands of formalism, the malaria of spiritual decay. When it flowed between the steep cliffs of persecution, it was martyrdom and death. When it reached the wider reaches of spiritual freedom and moral growth, it was fertility and life.

What does this figure mean for you as a religious teacher? It means that you stand at the fusion point where the river and the land meet and become blended into what the river is to be for the next stage in its journey. You fuse the historic Christian message and movement and Person with the living present and you do that through Christian education as the instrument, the tool, the method for making that mysterious and holy transformation. While some of us may float down-stream in the easy canoe of an inherited creed and dream that the current is all there is, and though others till the soil on the shore and dream that "immediate experience" is all there is, the truth is that it is in the blending of the two that our work is found.

What then do all the paraphernalia of our task mean? What, all the lessons and plans? This—that at every point where Christian education gets done, a new land, a new

world, where there will be a new river of Christianity, is being made. You, and they who serve with you, create that new living space for human life.

So then, let each of us stand at that fusion point and ask, How well am I doing in using Christian education as a tool by which to blend the current of historic Christianity with the conditions of its world? How well am I serving to repeat for our time the process of the centuries and make the new earth, the new man, the new Kingdom, the Eternal City that God with us is ever creating in the hearts of men? And, how can I throw myself into this task with a new intelligence and a re-kindled devotion? To seek and to find the answers to these questions is to discover the meaning of our task in Christian education.

## We Still Can Help

SOME OF US have thought that when the British Government decided not to permit through the Blockade, passage of food for the relief of civilians in Europe, that decision in some way allowed us to dismiss the suffering and needs of Europe from our minds. Not so. This should in no way weaken American concern for the destitute children and refugees. These innocent victims of war remain in their misery as a continuing challenge to our consciences. The American Friends Service Committee will carry on its efforts unabated to feed, clothe, and shelter as many children as possible with such foods and supplies as can be secured in Europe or may pass through the Blockade by special permission.

Mr. Clarence E. Pickett, Executive Secretary of the Committee, says that it is encouraging that the British Government stresses its willingness to permit medical supplies to enter Europe freely. The need for milk for infants, children, and invalids, and vitamin concentrates as medical necessities and the very urgent need for clothing, if death from exposure is to be avoided for many thousands, gives hope, he says, that these goods may be permitted to pass through the Blockade under the definition of medical supplies.

At present American Quaker workers in Unoccupied France are feeding more than thirty thousand children daily, including ten thousand new-born infants that are given milk. About twenty thousand school children receive milk and rice at schools to supplement their meager diet at home. Orphaned and abandoned children of various nationalities, many of whom are in concentration camps, are wholly cared for by the Committee's representatives. The American Friends Service Committee expresses strongly the complete independence with which it works in France and its absolute control over its supplies. These cost about \$70,000 a month. They hope that they may continue to receive generous support from Americans of good will for the continuance and expansion of this work. They assert categorically that there is no danger of seizure of their supplies by military authorities or interference with their administration. They see no possible military advantage accruing to any government from such disinterested service.

There are other agencies also carrying on work of various types to aid these special groups of sufferers from the war. It is hoped that these many channels will be increasingly used to express our sacrificial good will.

## A Litany of Praise for Tillers of the Soil

LET US TURN in thought and in aspiration to our comrades of the farms.

For someone who in the long ago first scratched the earth and found that it would blossom and bring forth fruits—

WE GIVE THEE, LORD, OUR THANKS.

For the faith and patience of all who have since tilled the soil, faced the loneliness of its service and the strain of its labor, and found in it their kinship with the eternal—

WE WHO HAVE ENTERED INTO THEIR LABORS  
BLESS THEE WHO HAST GIVEN UNTO MAN THE  
TILLING AND SUBDUEING OF THE EARTH.

For those on the soil who have dreamed of a day when to the divine wealth of the land there shall be added the human riches of social justice and brotherhood—

WE PRAISE THY NAME AND ENTER WITH  
THEM INTO THEIR DREAM OF GOOD WILL.

P. R. H.

# Meditations

BY IVAN M. GOULD

THE THOUGHTFUL and moving meditations for this month are on the theme of the responsibility of the individual Christian toward the church of which he is a part. They have been prepared by Mr. Ivan M. Gould, who is Director of Young Peoples' Work for the International Council of Religious Education. More is told about him on "Finally—" in this issue.

## First Week

Whenever people have the courage to walk along a road with Jesus of Nazareth, they are never quite the same after he leaves them. When Jesus came to the coasts of Caesarea Philippi, he talked with his disciples, and addressing Simon Peter said, "Thou art Peter, and upon this rock I will build my church." Can you not hear the others ask, "Why should Peter be singled out? How long will a church founded on such a rock survive? Why does Jesus not choose a more stable leader?" Most likely Peter cherished this saying deep within his heart, proud of the compliment and yet humbled by the tremendous responsibility involved in it.

All of us who claim to be Christian must follow near the footsteps of the Master. We acknowledge the great truths of the church and all is well, until Jesus turns to us and says, "Thou art just an average person working in a Sunday school, but on thee I will build my church." Those about us hesitate a moment and query, "How long will a church built upon such a person survive?" "Should not Jesus select better people with more intelligence and imagination?"

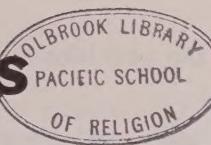
Some to whom Jesus speaks will accept this verdict lightly without understanding what is meant, while others, realizing the weight of this responsibility, will cry out, "Lord, be merciful to me a sinner. For if the church depends on me and others like me, it will be feeble and impotent unless I become a deeper channel through which the strength of Christ can flow into the world. Unless the things I do and the beliefs I hold are tested in the light of thy love and grace, then my church will falter because I fail. My good intentions are not enough."

Whenever Jesus walks with people they are never quite the same after he leaves them, for new visions have been given to them and greater power and strength is in their hearts. This is exactly what happens, when, in his presence, we contemplate our responsibility for our church.

## Second Week

When Jesus left Judea to go to Galilee he came to the city of Sychar in Samaria. There at Jacob's well he met a woman coming to draw water. Samaria was not far from Judea geographically but to a Jew it was a different world. In an instant, as Jesus talked with her, he demonstrated more forcefully than by argument, the fact that boundaries and prejudices must give way before the power of love and good will.

Throughout the pages of history Jesus has continued to talk to people beside the wells of truth from which they come to draw living water. Despite divisions and sub-



divisions, the Christian community has grown to the far reaches of the world. No nation or continent can confine it. No class or race can claim to possess it entirely. The church from its small and humble beginning touches the whole life of the whole world.

Again Jesus speaks to us, and walks along many a road with us. He is troubled. The world has suddenly grown smaller. Instead of continents, nations arise. Instead of nations, classes and political groups threaten destruction to all who oppose them. Boundaries emerge defying world brotherhood. Power and wealth mock at peace and justice. Self-righteousness and its outward expressions, hatred and contempt, sweep across continent after continent crucifying love again and again.

At Madras it was said—"Our nations are at war with one another but we know ourselves brethren in the community of Christ's church. . . . In broken and imperfect fashion, the church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which He has purposed humanity to be."

Whenever Jesus walks with people they are never quite the same after he leaves them, for new visions have been given to them and greater power and strength is in their hearts. This is exactly what happens when, in his presence, we contemplate the universality of the church and realize how easy it is to be provincial and partisan in our religion, condemning those with whom we differ and rejoicing in our own righteousness. "Lord be merciful unto me a sinner."

## Third Week

"When two or three are gathered together in my name," said Jesus, "there am I in the midst of them." Fellowship has a sublime quality which cannot be measured wholly in terms of its parts. Joy and happiness are usually there but something deeper emerges when the fellowship is centered in the Christian faith and hope.

Fellowship, even within the Christian church, is often encased in the hard closed walls of gossip and pettiness. We love the companionship of those like ourselves so much that we cannot find room for those with different colored skin or whose clothes set them apart, marked and forgotten. Real fellowship, like any pearl of great price, cannot be had merely for the asking. It is reserved for those who see their fellowmen with sympathy and understanding and in humility accept a place as one of them.

Let Jesus walk with you as you consider the fellowship within your church. You pass a man in a tattered overcoat, unshaven, with his feet bare to the ice and snows. Jesus speaks to him, for he knows him, but somehow you remain strangely silent. Jesus asks, "Have you been able to include him in the fellowship of your church, or do you merely pity him and make him an object of your charity? He is one of my children, you know?" How can you answer that question, for alas, your church is primarily a fellowship of those like yourself with similar backgrounds and economic positions.

Presently a Negro passes by, and Jesus speaks again. "Have you been able to include him in your fellowship or am I continually embarrassing you because I speak to so many people?" Again you are silent. As he leaves can you not again hear him saying, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

(Continued on page 31)

MARY was telling that favorite children's classic, *The Three Bears*. Around her sat a little circle of entranced listeners, eyes and ears both wide open. They were completely lost in the magic of her story.

"—and when Goldilocks looked around the room," Mary was saying, "she saw three chairs, a big one, and medium sized one, and a little one. First she sat in the big one and rocked back and forth, but it was too hard. Then she tried the middle one and rocked in it, but it was too soft. Then she sat in the little one, and it was just right, so she rocked back and forth—"

As Mary described Goldilocks rocking back and forth in the chairs, her own body unconsciously swayed backward and forward slightly. All her little listeners rocked back and forth, too, not a one of them realizing what he was doing.

But perhaps some of you are interrupting at this moment to point out that the chairs in the story of *The Three Bears* are *not* rocking chairs. Any illustrated story book will prove them straight. Technically you are right, but I still approve of Mary and her method. It was *her* story, and if there were rocking chairs in *her* room they only went to prove her sincerity and skill as a story-teller.

Do you see what Mary was doing as she told this story? She was living the story in her imagination, and for the moment she was herself Goldilocks. When she looked about the room, there actually were rocking chairs in *her* room. She saw them there. It was Mary-Goldilocks who sat in the chairs, and it was Mary-Goldilocks who tasted the porridge. Now can you understand why Mary unconsciously swayed her body as she described Goldilocks rocking in the chairs? Can you explain why her little listeners also rocked back and forth?

THIS SIMPLE INCIDENT contains the whole secret of story-telling. If you can understand Mary-Goldilocks, you have little more to learn. The average story is nothing more than an effort to transform life through imagination into words. The artist makes a picture of life in colored paints, the story-teller makes his picture in words. First the story-teller lives a bit of life in his imagination, and then he tells about it in words. If he can really make himself a part of the story through his imagination, his words will have sincerity and power. Even more, his hearers will blend their imaginations with his own and become a part of the same story. If Mary-Goldilocks imagines her story so vividly that she can't help rocking in the chairs, her little hearers can't help rocking either.

That is where the story has its remarkable power over the listeners. For the moment they become a part of the story and live its experiences. Temporarily the listener becomes Goldilocks, Robinson Crusoe, Sherlock Holmes, or Captain Kidd. If the character is mean and disreputable, the result is total loss. The story must be more than entertaining. It must be an experience that is worth taking. I once knew a teacher who gave his classes vivid tales of medieval tortures. His lessons were full of gloomy dungeons, racks and thumb-screws, fiery stakes and bloody executions. He explained that they secured better attention. They did. He would have found the boys even more attentive if he could have taken them to a Roman gladiatorial combat. When you tell your boys a story, you are taking them on an adventure. Be certain that the adventure is one worth taking.

## Do you like to tell stories?

# Goldilocks and the rocking chairs

By IVAN WELTY\*

REV. MR. WELTY serves a church in the Missouri Ozarks. For a dozen years he has taught classes in leadership training schools in village community schools and in rural conferences. In the course of this work he has developed a good deal of material on teaching methods appropriate to small schools with limited equipment and teaching staff. He has collected this into a manuscript which in the privacy of his own family is entitled, "A Hillbilly Manual of Religious Education." One chapter from it is printed here and others will follow later. The editors believe that teachers in schools of all sizes will be enchanted with these sprightly and practical bits of advice regarding good teaching.

Do you see how the story meets the first requirement of good teaching—that the pupils must take an active share in the experience? On the surface the boys and girls seem only to be listening, but they are really taking an active part in the actual experience of the story. They are sharing its adventures in their minds and imaginations, and that is the part of the pupil we most want to reach. The story gets under the skin. It doesn't splash off the backs of indifferent little ducks. It puts abstract truth into a concrete and understandable form. It influences both mind and imagination, moving the inner depths of feeling where will and action have their springs. Finally, the story is easily understood and long remembered. It is no wonder that Jesus used stories so often.

THE TELLING of the story should not be difficult. It is the most simple and natural art in the world. Mary is one of the finest story-tellers I have ever known, but she never had a bit of instruction or training. She had some younger brothers and sisters, and she simply told them stories. All that we need is practice enough to help us overcome bashfulness and self-consciousness. Mary's method is ideal for the beginner. She lost herself completely in the story, living it vividly in her own imagination, and she carried her group along with her. If you can lose yourself in the story, and tell about it in your own way, your class will share the adventure with you. Story-telling can be an art just as sophisticated and highly developed as music or the stage

\* Lebanon, Missouri.

or painting, but for our purposes we can get along with the simple natural method that Mary used.

Suppose that you are telling the story of Joseph and his brethren. Try to put yourself in Joseph's place. When Joseph is lowered into the pit, get down into the pit yourself and be Joseph. Feel the muddy silt at the bottom reaching up its cold fingers around your knees. Look up at that little circle of blue sky overhead, so warm and bright and cruelly out of reach. Shout for help until your voice deafens you as it echoes and re-echoes in that narrow tomb. Strain and scratch at those clammy walls until your fingers are bruised and broken.

How would you feel if you were in Joseph's place, and what would you think and what would you do? Don't stop too long to describe every minute little detail. The action is the main thing, and the story must keep marching ahead. The bare plot is only the skeleton, while the details furnish the muscle and flesh for the body. Only good judgment can make a story avoid the two extremes of the living skeleton and the fat lady of the circus. In the main the story-teller can trust his own imagination. If the story-teller has lived his way into the tale, it will pretty well tell itself.

**R**EADING ALOUD is only a makeshift substitute for the actual telling. Let a teacher first read a story privately, perhaps going over it several times to get the main details well in mind. Then the teacher should try to live the plot in imagination, perhaps telling the tale mentally once or twice. Don't strain your mind trying to remember the actual words of the author. This is *your* story, and you must tell it in *your* words. You have an interesting adventure which you wish to share with your class, and they will be glad to go with you if you know where you are going. They will enjoy it if you enjoy it; they will be thrilled if you are thrilled.

Following this natural method of telling, there is little to worry about in the way of mechanics. Try to be easy and comfortable in your delivery. For the introduction of the story, just let it begin. Don't waste any time or words in getting started. For the conclusion, just stop when you have reached the end. For the climax, try to build up your big moments and live them to the utmost. If there's a tiger in the story, let him be a vicious, snarling beast, a monster that lashes his tail furiously as he crouches low for his fatal spring! Make the story vivid. Use direct discourse whenever possible. Don't say, "So the dragon told the little bear that if he didn't stop bothering him he would eat him up." That's uncertain and weak. Try it this way, "So the dragon growled, 'Little bear, if you don't quit bothering me—why, I'll eat you up!'" See the difference? Let your characters do their own talking. Story-telling is almost as natural as eating and drinking, and your imagination is apt to do a pretty good job if you give it a chance.

Good judgment is necessary in the selection of stories. The same tale will hardly interest both beginners and young people. Try to remember what you yourself were interested in at any particular age. Stories should have action and energy. Children simply will not listen to a goody-goody tale. There are times when there is an excuse for telling a story purely because it is interesting, when a teacher is desperate for something to secure the attention of the pupils, or is anxious to build a better class morale; but ordinarily a story should be told only because it contains some moral problem or teaching. A story doesn't have to

be dull to be moral. Make the story teach its own lesson. It should be a logical part of the action, and not tacked on at the end like a trailer behind an auto.

**W**HERE can we find stories?" There is no easy answer to that question. The teller must find his own. The story that I love to tell may not appeal to you at all. There are many excellent collections of tales for the different ages, and the story-teller must look through them until he finds an author or a collection that suits his interests. If there is a public library nearby, the children's room librarian can be invaluable help. She knows what children like, and she is acquainted with the books in her field. Give her your problem. Children's room librarians seem to come of an obliging race.

The great authors are full of incidents and stories that involve moral lessons. Dickens, Victor Hugo, Elliot, Hawthorne, and many others might be suggested. Frequently there are interesting experiences in the life of the teacher herself that make excellent stories. The Bible itself has so many great tales that the telling of Bible stories is an art in itself. There are many helpful books in this one field alone. The Bible is so closely condensed that it is necessary for the teacher to fill in added details. The average pupil is unfamiliar with the customs and environment of Palestine and many Bible passages need added explanation. Bible stories must be carefully selected, especially for younger children, and interpreted to show developing religious ideas, in order to avoid confusion later.

In the book of Judges we are told "So Gideon and the three hundred men that were with him came unto the outside of the camp in the beginning of the middle watch." Several pages of a modern novel are packed into that single sentence. Let's go with Gideon, following his faithful three hundred as they slowly creep through the thick shadows of midnight. Every man carries his light carefully guarded under his pitcher. One of our soldiers drops his trumpet, and every heart stops with dismay. The sound is never noticed, and we breathe more easily again. Slipping from rock to rock, following every shelter and shadow, we cautiously surround the sleeping camp. Now we have found our appointed station, hiding in a thicket of brush. A sleepy sentinel wanders by, so close that a hand could touch him. There seems to be an endless wait in the solemn hush of night. The minutes go by like hours. A single slip, a single mistake, and the nearest sentinel would give the alarm and Israel would be thrown back into slavery. Suddenly a blaring trumpet shatters the stillness, and the hills are alive with lights and men.

**T**HE STORY is a powerful teacher. It quiets a restless class like magic, and it makes an impression that lasts longer than almost any other means of education. If the teacher can only lose himself in his tale, he has the power to carry the class with him on fascinating adventures. They will learn from those adventures, and the lessons can sink deep into their minds and hearts. Of course the teacher cannot tell stories all the time, and there are other equally important teaching methods which must not be neglected. Yet the earnest teacher who is sincerely striving to reach the lives of his pupils needs to develop some skill at this simple art. He must practice his inborn talent as a story teller.

The chances are, you are really a splendid story-teller and don't know it.

# The vacation school in a country church

**Suggestions for vacation  
school workers and for  
those who train workers**

By MARY SKINNER\*

A COUNTRY CHURCH planning a vacation school has some distinct advantages over a city church. The school can be the most important thing going on in the community. There will be few if any community plans competing for the interest of the children. The entire church building for the time being is available for the children to use, to enjoy, and to care for. Friendly relations among the children and with the teacher prevail from the beginning. They already know each other and already know the dominant interests of the community.

The school in a country church can usually enlist the interest and the help of everybody. The minister whose home may be in another community can plan to visit the school and sometimes takes an active part in the school from the beginning to the end. Fathers and mothers can cooperate in arranging what the children call a "hook-up" in providing transportation for groups of children.

The vacation school is in every sense a children's school. All plans are made with them in mind. The schedule can be unhurried and not too crowded. A great deal of confusion and additional work are avoided if the church does not have to be restored to its usual arrangement and appearance every day. For this reason it is desirable not to have the vacation school at a time when the church must be used for some other important meeting (such as a revival).

## ● GOOD PROVISION POSSIBLE

More space is usually available for teaching, for worship, for play, and for other activities which make up the through-the-week program than is provided on Sundays. Classes will not have to be crowded into the corners of the one-room church. Rooms used on Sunday for young people and adults can sometimes be converted into work rooms. Toilet and drinking facilities are important provisions for a successful vacation school because of the longer hours and summer months.

A better organization of children can often be made. Sometimes beginner children have to meet with the primary

children in the Sunday church school because there are few children or no teacher is available for them. If at all possible during the vacation school, they should have their own teacher with materials and plans better suited to four- and five-year-old children. Junior and intermediate children combined for class work in the small Sunday church school can sometimes have their own teacher and materials and plans suited to their ages in the vacation school. Sometimes a class can have a separate room during the vacation school and can carry on its work as a department. The teacher in this situation will find ample guidance for study, work, worship, and other activities in the vacation school texts available for departmental groups.

## ● SCHEDULE TO FIT EVERY SITUATION

The one-room country church in planning its daily schedule should allow for a large block of time for each teacher to plan the activities of her group inside or outside of the building, based on the vacation school unit selected for each group. There may be incidental singing in connection with the plans of each group which does necessitate gathering around the piano and need not interrupt another group nearby. For instance, the beginner children may quietly sing, "This Is the Way We Go to Church," or a primary group using the unit, *Our Daily Bread*, may sing, "Thus the Farmer Sows His Grain." There is also the need for each group to learn songs of a permanent value which can be used throughout the year in the church school. A plan for rotation may be necessary if different groups want to gather around the one piano at separate times for their music, but all vacation school teachers should if possible learn how to use songs without accompaniment.

The schedule in the one-room church will also provide, probably every day, for an assembly of the entire school. The director of the school is usually in charge of this service but will carry out plans which have been discussed and agreed upon by all of the workers. An assembly enables different groups to find out how they may help each other and may share their space or materials. It is also a time for sharing interesting information or materials with the entire school, for learning new songs, and for worshipping together. Even when the minister is present it is not always best for him to lead this service. If, however, he is the one best prepared to do it, he should make it a happy, informal children's gathering, and not a modified church service.

If the building makes possible rooms for any group to carry on its work as a separate department, the major part of the daily schedule will be planned by the teachers for each department. This will include departmental worship as well as other activities. In a school of this type joint meetings of the entire school still have a place but probably will be held on alternating days or maybe once or twice a week. From time to time there can be contributions from separate groups to the entire school, not in the form of an exhibition or a program, but in the spirit of "We have something interesting to show you or to tell you." This should be a natural outgrowth of the work in the different departments and should be agreed upon at least a day in advance by the workers concerned.

Very simple refreshments, such as a glass of lemonade or a homemade cookie, provided by the parents once or twice a week constitute a valuable contribution to the vacation school. Sometimes the teacher of the beginner group

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will feel that it is desirable to have a small glass of milk, a cookie, or a cracker spread with butter as a simple lunch in the middle of the morning. Eating together seems to further the social life of the group. Plans for it, however, should be very simple or they will loom too large in the interest of the children and in the burden which may be put upon parents.

It is sometimes desirable during the vacation school to plan for a picnic *two or three weeks following the close of the school*. The children can have a part in planning the picnic and will look forward to being together again. This makes it possible to have an appropriate closing session and still look forward to a picnic at a later time.

#### ● NOT IN THE TEXTBOOKS

Titles and prices of vacation school courses recommended for beginner, primary, junior, and intermediate children can be secured from denominational or interdenominational agencies. A definite course should be selected for each age group that is to be in the school. If beginner and primary children must be together, or if the juniors and intermediates must be together, materials should be selected with this in mind since certain of the recommended units are better suited for combined groups than others. When the books are selected, there is still the need for selecting the sections best suited to the local situation. These are reasons for early selection of materials and workers in order that specific plans can be made with the basic material in hand.

Each of the recommended books contains ample guidance for day-by-day planning for the separate groups. We do not find in the textbooks, however, guidance for the school as a whole. There is need for a director of the vacation school. There is need for the teachers to plan with the director for the distribution of space, the daily schedule, and the program for the assembly sessions so that these will contribute to the purposes of the school for each child and not be regarded by the teachers as interruptions of their plans. There should be a sense of unity in the school.

The workers should also take into account the Sundays intervening during a vacation school. In many cases the regular church school lesson material can be set aside so that the Sunday session becomes an integral part of the vacation school. It is true that on Sunday there will be shorter class periods, and groups of young people and adults will be in session at the same time, but the actual content of the session for the children can in a very definite way carry forward the unit being used in the vacation school. This is particularly true if the teachers in the vacation school are the regular church school teachers. If they are not, it will be most helpful for them

to be present on Sunday in order that the church school teachers may catch something of the vacation school spirit and become familiar with some of the materials and interests which should continue when the vacation school is over.

#### ● PLANS RELATED TO ACTUAL SITUATIONS

The vacation school in a country church has an opportunity and a responsibility for widening the horizon of the children, creating permanent interests, and teaching worship materials that can be used throughout the year in the church school. Leaders, therefore, should think together in advance of the school about the very definite ways in which the units they are to use may be adapted and related to the real needs of the children. For instance, it is sometimes possible for the children to render a genuine service to their church in connection with the grounds, the equipment, or the building itself. If a set of shelves is needed for the hymnbooks, a junior or intermediate group might provide it. The beginner or primary children might begin or care for a flower bed, wash the windows, clean out the fuel box or corners, *provided* these are really needed and that they can carry through to completion the service they begin, however simple it may be.

One group of children attending a vacation school in a country church did not know the name of their RFD mail carrier. Acting on the suggestion of relating activities to real and not imaginary situations, a teacher guided them in establishing friendly relations with the mail carrier in the following ways: A group of children met him at a mail box and made friends with him. They found out that he had a little girl about seven years of age, and later took him a small picture for her. On another day they met him, saying, "We have a letter for you," which was a note of appreciation for his regular service to them and their parents in hot and cold weather. On another day they met him with a glass of lemonade and some of the cookies one of the mothers had made. This was an excellent illustration of an actual situation which widened the understanding



Century Photos

*A junior group can make a shelf for hymnals*

and appreciation of the children and made a permanent friendship between them and the mail carrier.

A highway was being constructed near another country church. A group of vacation school children visited the workmen during their lunch period, made friends with them, and inquired about the children in their own homes. They secured the name and age of each child in the homes of the five workmen. Then followed the selection of a small picture, making a birthday card, taking a kodak picture of the vacation school and of the church for the children of the men who were building for them a highway.

Opportunities of this kind which will have permanent value to the children can be discovered by thoughtful teachers in practically every country church.

When all is said and done, the vacation school is for the children. It is expected that increased church loyalty and friendliness, new interests, widened horizons, and the real experience of religion every day shall come to the children in the country whose church begins early to plan for them a vacation school.

## Not forgetting the super- normal

By CHARLES KEMP\*

THE CHURCH is constantly concerned about gaining the interest of the people who are only partially interested in its message and program. But there is another group within the church, equally important, which is given very little attention. This is the small group of those who are vitally interested in religious ideas and practices and who would welcome an opportunity to investigate religious questions beyond merely listening to a twenty-minute sermon and a Sunday school lesson once a week. However, any attempt to enlarge a church's program to meet this need runs into the usual difficulty in finding time.

In one church the following plan was developed, a plan by which people utilized their spare time at home for study and reading and met at occasional intervals to discuss their questions and to share their findings. This plan is offered not as a fully developed program but as an experiment which may be suggestive for other groups.

The church has assumed that its members should give religion real thought and study. Many are more interested in religion than they are given credit for and would do some serious reading if they had such books available. Other people accustomed to reading lighter things can be encouraged to read more valuable books if they know they exist. The average public library does not have many religious books on its shelves and even in the large city libraries they are not usually prominently displayed. Many

homes do not subscribe to religious journals and are not familiar with the many books on religion which are continually coming off the press. Rather than to criticize people's indifference, the church's first task is to introduce them to worthwhile reading material. We have been interested to find that when people see these books and glance through them, they often express a desire to read them. Further interest is provided by the fact that others are doing the reading also. As one expressed it, "It is so much easier to read when you know others are doing it also and that the books will be discussed later."

The plan followed in our church was a very simple one. The group met and selected a subject in which they were interested. Then the pastor developed a bibliography which was divided into basic reading and suggested reading. Also, selections were made, in some instances, of chapters and sections according to pages, so that those with only limited time could also participate. The bibliography was sufficiently extensive to include enough material for the most ambitious. This bibliography was mimeographed and passed out to all interested. The time was set for the first discussion to be held five weeks later.

The instructions were to read thoughtfully, perhaps with pencil in hand, so that questions and suggestions would be remembered and brought before the group. Books were secured from a variety of sources. The library had a few and, since there was a demand for others, they consented to purchase more. One member donated several dollars for the purchase of books; others had one or two which they contributed, and the pastor's personal library was used.

The frequency of meetings for such a group would, of course, be determined by the group itself. Sufficient time should be given to allow adequate reading. The procedure of these meetings should preferably be kept informal. Discussion necessarily would be more or less guided by the pastor or someone else with equal training in religion. He, of course, should be familiar with the material to see whether the books are being appreciated to their full value.

The subject would also be determined by the group. The first one in our case was, "Elements of Personal Religious Living" and the next "An Understanding of the New Testament." The time allowed for the consideration of a certain subject would again be determined by the group according to their interests and the completion of the subject at hand. There is no limit to the possibilities for subject matter.

The advantages of the method are: It is extremely flexible. An individual can do as much or as little study as he has time for; he can select subject matter according to his own interest. The infrequent meetings do not put a burden on the church program. The values are many: It introduces a group to a type of reading with which many are not familiar. It furnishes a partial solution to the problem of leisure time. It stimulates thoughtful reading and reading with a purpose. It is a real supplement for a program of leadership training, especially as source material for church school teachers. It develops an intelligent nucleus of informed leaders in the church. Last, but not least, it keeps the pastor "on his toes."

This is still an experiment. What its future will be is not known. At least, thus far, this much can be said for certain. Many good books have been read which otherwise would not have been read. That in itself is worth while.

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# A field worker uses visual aids

By ROBERT M. HOPKINS, JR.\*

*Pictures by S. Franklin Mack*

VISUAL AIDS represent one of the recent developments by research experts which the field worker in religious education must not overlook. Just as important as his automobile or his mimeograph or his printed state paper, should be his 16 mm. projector and camera, his stereopticon machine, his film slide projector, and other similar equipment which he takes about with him and uses in programs where his services may be required. A good many state or area directors of religious education or those employed by a city council of churches have already found visual materials of great help in their work.

It is a good idea for a field worker to own a movie camera and projector if at all possible. Many ministers have found one or more members of his congregation who are glad to take movies of special events and show them to friends at the church. But motion pictures of conventions, rallies, institutes, summer camps, and young people's conferences—the sort of meetings with which a field worker is concerned—are a different matter. By far the best equipment is 16 mm.; 8 mm. film is too small to show to a large group of people; and 35 mm. is too expensive.

Stereopticon slides are still popular. Any good kodak picture can be made into a glass stereopticon slide. Almost all of the denominational mission boards have a supply of missionary stereopticon slides and have found that they are splendid for promotional purposes. But a more modern and more efficient visual aid is the 35 mm. film slide. The most common type of film slide is the film strip which is 35 mm. movie film, each frame being a different scene. This makes possible a series of different still pictures, all connected on a strip of film. These were described

by Professor Paul H. Vieth in the December, 1940 *Journal*. Small glass slides made from film strips are convenient. A single frame or individual picture from the film is covered with glass plates making a little slide about two inches square. These are made by the Society for Visual Education, 100 East Ohio Street, Chicago, Illinois. The projectors for such slides are not expensive. Slides like these will greatly enrich a worship service and the field worker ought to know how to use them properly. Reproductions of great religious paintings offer especially fine possibilities.

Field workers in different denominations may do slightly different types of work, but in almost all cases the work of these persons involves responsibility for parts of programs at various conventions, state, district, or city. A showing of projected pictures to an entire convention audience at possibly an evening session is of course, desirable, but very frequently not possible. It is becoming more and more popular to set up seminars or study groups or just discussion periods in conventions, and it is in these smaller groups that the best use of visual aids can be made. The situation in these seminars very closely resembles that of a classroom. Hence it is possible to work out methods which experimenters have found to be suitable for formal classroom procedure. The average church convention is usually very badly in need of some buoyant feature like movies or projected slides to enliven the learning process.

Convention seminars may be on a wide variety of subjects. In those planned for specialized workers, such as teachers of children, youth, or adults, there are opportunities for creative work. The members of a state children's work committee found great delight in gathering pictures of ideal



(Continued on page 30)

# What do you mean—steward- ship education?

A program for the local church

By DOROTHY B. FRITZ\*

**A** CHURCH intent upon real stewardship education is not concerned with the budget alone. It is attempting to make every person in the church a contributing member of a common fellowship. This involves the use of time and talent as well as of income. Each member of the church family should have time for growth, fellowship, and service. Each should be encouraged to find satisfaction in the development of latent abilities, and use them for the good of all. This may result in a carefully balanced program of study, social life, creative activity, worship, and service.

Stewardship education is a family problem expanded to church size. Just as in the family, stewardship begins with living so far within an income that there is a margin of safety and something to share. In the average church, as in the average family, this is not easy. It is a constant struggle, the outcome of which depends upon the understanding cooperation of each member of the group. It means agreement on the necessities of the group life—the amount to be spent for living expenses. Since the first duty of a church family is service to those in spiritual or material need, the balance over the amount for necessities must be given away. A unified church budget will permit every member to contribute according to his ability, assenting to the use of his possessions and talents for the general good, rather than according to individual desire. By this principle a singer will find joy in the ensemble work of a choir, rather than in a solo part; and a wealthy man will not insist on forming the policies of the group because of his large contributions.

Too often in a church group the number "on the inside" in the making of plans and decisions is a very small one. Matters which have been studied for weeks or months by a small group are suddenly put before a congregation in the form of a demand for money or service, with no advance publicity whatever. Interest results from knowledge. Complete information about problems, plans and needs may lead to a sense of responsibility for dealing with them.

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Most people do not want to "study stewardship." It sounds dull and implies a reflection on one's generosity of spirit. But there is a place for special classes in stewardship—by some other name—to intensify the group awareness of an on-going process. For this purpose there are quantities of material available, of varying worth. Each denomination has a department of stewardship; each church publishing house includes lesson units or texts on this subject in its regular curricula. Libraries, schools, and banks provide useful supplementary materials. The first step in developing a program of stewardship may well be a thorough acquaintance with these sources of help. Some typical materials are as follows: For primaries, *How the Rule of Love Works* (Bible Books for Boys and Girls, No. 5), Pilgrim Press. For juniors, *Riches to Share*, by Hoben-sack, Abingdon Press, or Junior units *Adventures in Sharing and Earning and Using Money*, Westminster Press. For young people, *Stewardship in the Life of Youth*, Abingdon Press, and *A Life and a Living*, by Stock, Pilgrim Press. The materials on the adult level are endless.

**L**ET US SEE what some churches have done about stewardship education. Each of the following suggestions is in successful operation in some church known to the writer. Not one is easy to accomplish, but all have been accomplished by people who cared enough to try.

## USING TIME AND TALENT

One church made a complete file record of each member of the church, indicating interests, abilities, and specialized training. This was confined at first to communicant members, the information being secured at the time they joined the church. A sincere effort has been made to use each person, including the younger members, for some special service at least once a year.

Others conduct a campaign to secure help for routine jobs—both those requiring special knowledge or ability and those which call only for willingness to give time to a necessary task. Such activities include cleaning, deliveries, clerical work, telephoning, making calls, the care and purchase of supplies. One small church solved its clerical problem by using a former secretary to supervise unskilled workers one day a week. A busy housewife supplied a room, some one else a typewriter, thus saving all expense to the church. In a large city church the buying of supplies has been coordinated under a man trained in purchasing, with volunteer helpers to investigate, purchase, and care for all supplies under his direction. In a mid-western city church intermediate boys are organized in a bicycle corps, to do miscellaneous errands for all church organizations at stated hours, while in the same church the junior boys have the duty of changing the announcements and messages on outdoor bulletin boards. In a small-town community church, the primary children meet once a week to plan and make paper toys for the minister to take to sick children. In a place where many meals are served, the older young people do all waiting on tables.

## USING POSSESSIONS

People also have possessions, and it takes money to do the work of the Kingdom. There should be constant instruction about the running expenses of the church. In



Photo by Ellis O. Hinsey

### *There is a place for special classes in stewardship*

churches in which the money gifts of the children are used for benevolences only, this should be education in appreciation. Every new picture, book, chair should be a matter for comment, with plans for use and care and a note of thanks sent to the responsible person or group. In the case of older children, young people and adults, there may be a share in the choice between several purchases, including a report on costs. Where policy does not forbid, they may share in the earning or giving of necessary special funds. Where there is a unified budget limited to one annual appeal, all age-groups should have a part by poster-making, dramatization, or giving help in the actual campaign details.

For all ages, there should be a study of the duties of paid members of the church staff. This may be done through talks by or about them, by sharing in their work, by a continual emphasis on the fact that they are doing *delegated* work, representing the church family in tasks for which all are responsible and in which all share. Attention should also be called constantly to the volunteer workers in the more exacting and continuous tasks of the church, to whom all owe appreciation and help.

By far the most important element in stewardship education is that directed toward the giving of money. This is true for at least two good reasons: first, higher standards of living tend to make us less willing to give money in generous amounts; and second, gifts of money are impersonal and uninteresting unless the purpose of the gift is given life and reality. Giving time and talent may be based on personal enjoyment; giving money must be the result of interest fostered by continuous education. The decline in missionary gifts is a direct result of some years of one-sided teaching in that field. When we talk about the beauty of Japanese gardens, and do not at the same time face the deep need of Japanese people for hospitals, doctors, and nurses; or admire Chinese honesty without calling attention to Chinese illiteracy; or fail to see the horrible aftermath of the sterility and corruption of the established religion of Russia, Spain, or Mexico, our gifts to such a cause cease

to have meaning and gradually lessen. Every need, near or far, practical or idealistic, for which money gifts are desired, should be made clear, specific, colorful. Here are just a few suggestions for stewardship education in benevolent giving:

1. Have some church family projects in giving which cut across age and organization lines. These should include local, national, and international objects, but should be kept to a number which can be adequately and constantly publicized. Excellent for family dinner-table conversation!

2. If portions of your funds are allocated to general boards and agencies of your denomination or to inter-denominational agencies, try very hard to personalize these gifts. Where and to whom do they go? For what purposes? Through what devious and interesting channels? Use posters, brief notices in the church calendar or parish paper, book lists for topical reading, drama, lectures, letters, pictures, movies, charts.

3. Develop local welfare interests. Children should recognize the uniform of a district nurse, a deaconess, a priest, a Salvation Army worker, and know the work for which they stand; they should be familiar with the meaning of an orphanage, a hospital clinic, an association for the blind or deaf, a settlement house. Such teaching for children must be made simple and human, of course—one group of primary children knows the Home for Aged Women as “the home for grandmothers.” Grandmothers like books and flowers, so that is what they get! In small town and rural communities there is the immense advantage of facing needs and problems as neighbors and friends. Some such communities are helping their young people to face wider problems by the friendly adoption of a refugee family. Even very small children understand the need for milk and orange juice, toys, and cod-liver oil.

4. In the struggle to raise a church budget, do not ignore the special appeals which have human values. If money cannot be spared, give *things*—everyone has something to share. The church should be a channel for the sympathies of its constituents, a place where accurate information can be obtained, interest aroused in others, gifts sent quickly to the proper places, whether it be a Red Cross emergency drive in times of flood, fire, earthquake, a Community Chest appeal, or a refugee problem.

5. Leave a margin in your budget plans for the special interest of groups and classes. The adoption of a family that needs friendly tiding over during a critical period, a candy sale given by senior girls to buy the glasses that will enable a boy their own age to finish school, a young people's party to which admission is paid with canned fruit juice for some under-nourished children—these things may seem to divert the interests of members from the needs of the church for the moment, but they may also be the spark that lights the way to understanding of less personal needs.

We are a wasteful people—as wasteful of material things as the Prodigal Son; as wasteful of opportunity as the Foolish Virgins. Consideration of our personal lives and observation of the church as an organization leads to the conclusion that there is a tremendous waste of the raw materials given us as stewards. This waste, if stopped by a real development of stewardship education, might well meet the need of each one for physical security, time to enjoy and think and serve, and the joyous use of creative ability.

# The rural church and community life

By MARK RICH\*



Keystone

CAN THE RURAL CHURCH grip community life? Decadent churches are too weak to serve the community. Churches which are apocalyptic, other-worldly or ecstatic-minded, may not know the community exists. Self-centered churches are too much engrossed in themselves to care about the community. Churches competing with others cleave the community into awkward segments which do not fit into a community pattern. Tiny churches unwilling or unable to support capable leadership, individually or cooperatively, do not have vision for directing community life.

## I

A reading of surveys of the rural church does not kindle large hopes that the American rural church is actively engaged in community service. Says a report of the churches of a Virginia county: "Small competing churches, under organized congregations, inadequate services, church programs not adapted to fit the needs and wants of the community—these are but a few of the problems. The rural church has changed but it has not kept pace with the revamping of American agriculture."

When looking at this darker aspect of the rural church enterprise, it is no display of excessive pessimism to question whether the rural church can grip its community. Looked at from this point of view, there is reason to fear that the church will be relegated to a position of mediocrity in American community life.

Yet one need not look far to find vigorous churches, powerful spiritual dynamos, making the community a place of rare fellowship and attractiveness. Some churches do this in ordinary and usual ways, others by more progressive means. We shall focus attention on the latter type.

## II

A significant trend among rural churches is the growing awareness of community. This concept of community entity

is only emerging. That it is not well established is indicated in an essay contest recently sponsored by the Christian Rural Fellowship. One hundred fifty-one essays on "What Are the Characteristics of a Christian Community?" were submitted by ministers and laymen from widely scattered sections of the nation. Most of the essays conceived the community in terms of the church. A smaller group expressed the concept of community which grows out of geographical proximity, cultural interest, social, economic, and spiritual contacts. For this smaller group only, the community was an entity. It is the milieu in which the church must work and of which it is a part.

Rev. Eugene Smathers, of Big Lick, Tennessee, in a winning essay yet unpublished, gives a detailed characterization of the Christian community. The community is composed of the people who live in the village center and the adjacent countryside. In this community, love is expressed in all relationships, love of God, love of men, love of soil. This law of love finds expression in neighborhood relations, in cooperation in study clubs, financing through credit unions, buying and selling through consumer and producer cooperatives, in medical cooperatives, a wholesome program of recreation, community beautification, providing educational opportunity, instilling a love of country life, and strengthening family life.

"At the center of the ideal community will be one strong church, inclusive enough in spirit to be the spiritual home of every shade of opinion, and in reality a fellowship of love, bringing the rule of God's love to bear on every aspect of community life. Its redemptive ministry will reach into every home and into every relationship of life. The church will be a unifying center, binding together under the dominance of the Christian philosophy of life all institutions, organizations and citizens. The pastor will be dedicated to the rural ministry and especially trained for his task, and in all things he will give preeminence to Christ."<sup>1</sup>

In a sense the community is greater than the church. It is the "blessed community" which the church seeks to create, redeem and serve. Mr. Smathers makes this philosophy

\* Secretary, Town and Country Work, The American Baptist Home Mission Society, New York City.

<sup>1</sup> Used with permission of Christian Rural Fellowship.

of community a basis for action. In the years since he began his pastorate in 1932, he has inaugurated a program of recreation, built a church house which serves as a community center, established a House of Health, started study clubs, a community saw mill and a hammer mill for processing grain, and has embarked on a program of land settlement. He has demonstrated that the church at the center can be a force for enlivening and gripping the community.

### III

A second evidence that the church can grip community life is found in the extensive efforts of churches to sponsor programs which involve other churches and community agencies. This trend is expressed in adjustments in church organization. This generation has seen the phenomenal rise of an interest in forms of church organization such as the larger parish, the federated church, the community church, associate and open membership churches. The desire to identify the church with the community and to make it a community serving agency has encouraged these changes.

Programs of week day religious education in which churches and schools cooperate express this trend toward cooperation. Hugh J. Williams, who in 1940 made a study of week day religious education in New York state, found that of the 193 programs reported from rural communities, 58 per cent were of the interdenominational type, and some of the remaining 42 per cent were carried on by the "only one church in a community." The vacation church school movement, which has spread so rapidly, is in a large number of cases carried on interdenominationally. So it is with leadership schools, men's brotherhoods and the like. It is increasingly discovered that the total Christian resources of the community are none too strong to carry out certain types of program.

The Federated Church at North Jackson, Ohio, is a notable example of a church which has used the cooperative approach.<sup>2</sup> In 1927, three churches in this small village were federated. True to the pattern of federation, the three denominational units have maintained identity and relationship to their ecclesiastical bodies, but locally the church operates as a single body. Fortunately, for the past eight years there has been unusually capable and rural-minded leadership. The pastor, and his wife, who is a trained director of religious education, are assisted in their summer program by a student worker and the ministry is further extended by the use of lay people and neighboring pastors. Among the many activities sponsored by this church are four age-group summer camps in a church-owned camp ground, two winter folk schools, leadership training, a credit union which grew out of an adult education enterprise, a recreation program with specialization in "folk games," vacation church school, music, pageantry and drama and the usual church and youth activities. This church identifies itself with all good forces in community life and acts as an integrating force.

### IV

Another evidence of the new interest in the community is found in the churches' concern for the economic well-

being of the people. Says Rev. Eugene Smathers: "Man cannot live by bread alone; but before the average man can have that which is beyond bread, he must have bread, and helping him to secure this is a religious vocation." This is the philosophy which underlies the efforts of churches to improve economic conditions. A notable example is found in the Ramsay Reformed Church at Titonka, Iowa, which in 1932 called as pastor Rev. Calvin Schnucker. The economic stringency of depression years was pressing down heavily on this open country church. Insurance companies owned most of the county which was among those with the highest tenancy rate in the state. In 1933, 27 per cent of farms were operated by owners leaving 73 per cent under the operation of tenants. Families that had lived on the farms practically all their lives had lost their homes. Land companies were giving leases for one year only. A study of the problem convinced the pastor of the need to establish a more permanent tenure and thus stabilize farm life in his community. The people gradually came to see the need for rectifying the condition of land ownership.

As a result, the pastor, in cooperation with local people and with the insurance companies and others who held land, made a file of all farms for sale. People wanting to buy farms began turning to him. Through him seller and purchaser came to agreement. As a result of this policy 60 per cent of the farms (instead of 27 per cent as in 1932) were operated by the owners in 1939. Constituent members of the church have purchased, since 1932, 8000 acres of land. Most of this has gone into the hands of men under 40 years of age. They are family farms.

This policy of stimulating the purchase of farms, along with other vital activities, has had a wholesome effect upon church and community life. The average attendance in 1939 at morning service was over 400. The constituents number 700. Only seven of the 44 non-church families within a five mile circle have not been reached. In eight years there have been no arrests of any kind among the church people; no law suits and only one divorce. Church families are providing a great deal of leadership for the Farm Bureau, the REA and other community agencies. Cooperatives, of which there are several such as oil, elevator, and creamery, have been encouraged.

The church income in the last two years has been over \$6,000.00 a year. During the eight year pastorate a building costing \$30,000.00 has been erected and paid for. The church has become a community center. Youth who formerly went to town for recreation now find it at the church. Certainly this church is gripping its community.

### V

Does one then find the rural church gripping its community? One sees so many churches blind to the community, piddling along, that one fears the church will fail to carry out its God-given mission. But one also finds churches which, by methods old and new, are vitalizing and giving direction and meaning to community life. In these churches one sees the significance of the Christian faith and a demonstration that the church can serve the community for its good. In such churches lies a great hope for the redemption of the rural community. To realize this hope, leaders of the churches, both separately and in cooperation with each other, are aggressively engaged in seeking to develop more churches of this progressive type.

<sup>2</sup> See "The Country Church and Community Agencies," in June, 1938, and "The Vacation Church School in the Rural Community," April, 1939, *International Journal*.

# We could try that

THESE methods have worked for somebody else. Perhaps they would work for you. What experiments in teaching or administration have you tried that you would recommend to others?

## Emphasis on Church Membership

REV. J. E. LANTZ of Ann Arbor, Michigan, reports the following experience regarding a church membership emphasis in his church school.

For several years we have emphasized church membership in the sixth grade classes. Those who planned to join met Saturday mornings during Lent to study the meaning of church membership. This year, however, we discovered that approximately seventy-five per cent of the young people in the intermediate and high school departments were not members of the church. Since many are children of church people we felt they should join and would if the proper approach were made.

The leaders started searching for an effective approach to these older groups. The final plan was this: The entire intermediate department was converted into a membership school for the duration of Lent. Membership manuals supplanted the regular study material in the classes. To provide personal contact with the minister, he was invited to lead the devotions and give a brief talk each Sunday, clarifying the heart of the assignment. Following his talk the classes met for a lesson concerning the material he introduced. In this way members, prospective members, and others studied together the meaning of church membership.

After several weeks of study the teacher, together with a person from the Calling Committee of the church, called in the home of each non-member to interview the student and his parents about joining the church. The calling was done prior to Decision Sunday, which was two weeks before they were to join the church. On Decision Sunday members were received into preparatory membership at a special devotional service in the department. As a result of this approach twenty-two joined the church Palm Sunday.

In the senior high department there is only one morning class; consequently that was changed into a membership school conducted by the associate minister. Publicity was similar to that in the other department and all prospective members were interviewed in their homes by the church callers or the teacher. In addition to this the high school students who were members of the church interviewed their non-member friends about joining. On Decision Day a service for new members was held at the Epworth League meeting in the evening. On Palm Sunday twenty-five senior high school students joined the church in full membership.

## A State Council Uses Visual Aids

HERE is an interesting addendum to the article, "A Field Worker Uses Visual Aids," by Robert M. Hopkins, Jr., on page 11.

A successful experiment in the use of visual aids is re-

ported by Mr. Z. B. Edworthy, Secretary of the West Virginia Council of Churches and Christian Education. Acting on faith, he borrowed the money to purchase a 16mm. sound projector and an episode from the new talking film, the Life of St. Paul Series. Attendance at meetings where the film was shown increased to such an extent that the offerings enabled him to repay the loan.

A little later, Mr. Edworthy procured a film-slide projector and a set of film-slides covering the Cynthia Pearl Maus book *Christ and the Fine Arts*. He then obtained an electric turntable which, when hooked up with his sound projector, enabled him to play the recorded music through the projector's loud speaker. With this outfit he now puts on a complete audio-visual service of worship. First come the pictures of Jesus with Scripture readings and appropriate hymns and other religious music; then the film on the life of St. Paul.

In Mr. Edworthy's words, he is thus enabled to make progress in three major areas: "We are reaching many otherwise unreached persons with a very forceful religious message. We are enriching and enlarging the appreciation and understanding of the Bible by church school members. We are acquainting many additional people with the work of the Council and are beginning to enlist additional support."

This success has led to new plans for the future—the preparation of a film-slide showing the Council offices, equipment, and special activities such as youth retreats, county youth camps, leadership schools, and vacation schools. This material will be used to acquaint the churches with the Council and to help win support for its activities.

## Launching an Adult Leaders' Course

MISS ELSIE L. MILLER, Director of Religious Education for the Wichita, Kansas, Council of Churches, tells how interest in training for adult leadership was initiated through the city Council.

In our city we can always enroll children's workers and youth workers for leadership education courses. But whenever we have scheduled an adult leadership course we could only enroll from three to ten persons.

Recently we organized an Adult Education Committee and as one of its projects it was decided to offer a course in the regular leadership education school, which would be initiated and begun by the committee apart from the school. We discovered that Mr. Harry C. Munro was available for a day and we scheduled him in a one day conference as follows:

Noon luncheon—a clinic on Adult Education problems, chiefly for professional leaders (40 present)  
5:00-6:30 P.M.—The clinic repeated (85 present)  
6:30-9:30 P.M.—Dinner and address followed by a setting up of the course as suggested by those present.

The 200 attending this dinner meeting entered into the giving of suggestions which set the direction of the training course to follow. The time and place of future meetings were announced and all invited to sign enrollment cards before leaving. The course which followed enrolled forty students. With most of these students this was their first training experience in such a class. The enthusiasm has been keen and we believe this group will be the nucleus for enlisting adult workers in future study groups.

# The Lord of Life

## A Candle Lighting Service for the Easter Season

By MARTHA BAYLY SHANNON\*

CANDLE-LIGHTING SERVICES with their beauty of symbolism are becoming increasingly popular. *The Lord of Life* may be given with one rehearsal if the SPEAKING CHORUS is omitted. The lines assigned to this group may, if necessary, be read by the INTERPRETER. However, the program will be more effective with a SPEAKING CHORUS. The music suggested consists of familiar hymns but other suitable numbers may be substituted. The hymns listed may all be found in *The Methodist Hymnal*.

Suggestions for using the service will be found at the end of the text. The service has been so arranged as to be appropriate for Holy Thursday, Good Friday, or for the vesper hour on Easter eve or Easter Sunday, when it would be especially appropriate.

### INSTRUMENTAL PRELUDE

CALL TO WORSHIP by MINISTER: "Seek ye the Lord while he may be found; call ye upon him while he is near." "The Lord is nigh unto all that call upon him."

(*The lights go out in the auditorium.*)

PROCESSIONAL: "Now on Land and Sea Descending," by Samuel Longfellow. Tune—*Vesper Hymn*

(As the opening chords of the processional are heard the CHOIR and the SPEAKING CHORUS enter the auditorium holding lighted candles. They march up the center aisle of the auditorium singing and proceed to their places for the service. They should be seated in the choir loft or on the floor of the auditorium, one group at the right and one at the left of the chancel. The INTERPRETER follows the groups and takes position in back of the reading stand. The INTERPRETER carries a large book in which is concealed a copy of this service and typed script of Bible verses, from which he reads the text assigned to him. The placement of the reading stand must be decided by the director. In most churches it should be on the floor of the auditorium, close to the chancel. When the processional hymn has been sung the CHOIR and SPEAKING CHORUS snuff out their candle light. The auditorium is now in

\* Member of Executive Committee, Religious Drama Guild, Council of Churches, Baltimore, Maryland.

MALE VOICE: "The light of Israel shall be for a fire, and his Holy One for a flame."

INTERPRETER: (Reads John 1:14; 3:16; Matthew 4:23-25. These verses should be written out and read without pause.)

SOLO: "O Young and Fearless Prophet," or

CHOIR: "How Beauteous Were the Marks Divine," by A. C. Coxe. Tune *Canonsbury, L.M.*

INTERPRETER: Jesus spake unto them, saying, "I am the Light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

SPEAKING CHORUS: (Standing, illuminated by spotlight):

### Light Male Voice

O Carpenter of Nazareth,  
O Healer of the lame and blind,  
O Teacher of the humble ways,  
All men in thee their help may find.

### Male Voices

Thou art Messiah, promised long;  
Men hail thee with a triumph song:

### All Voices

Ride on! Ride on! Ride on!  
Ride on! Ride on! Ride on!

(The light moves to the CHOIR as they stand.)

CHOIR: "Ride On in Majesty," by Henry H. Milman. Tune—*St. Dros-tane, L.M.*

(The light moves to the SPEAKING CHORUS and then fades out as their last words are said.)

SPEAKING CHORUS:

### Light Voices

"That was the true Light,  
which lighteth every man that cometh into the world."

### Dark Voices

"And this is the condemnation,  
that light is come into the world,  
and men loved darkness rather than light  
because their deeds are evil."

INTERPRETER: Jesus said unto his disciples: (Read Matthew 26:2-4, 19-30)

(If this service is used on Holy Thursday, the Lord's Supper is celebrated at this point and followed by the brief order of closing which will be found in the suggestions at the end of this entire service.)

(The service for Good Friday or Easter continues with the CHOIR standing and singing "Tis Midnight and on Olive's Brow." During the singing of

this hymn the SECOND CANDLE BEARER enters the chancel and snuffs out the lights of the seven-branched candlestick. The only light now comes from lighted candles in the window sills.)

CHOIR: " 'Tis Midnight and on Olive's Brow." Tune—*Olive's Brow, L.M.*

SPEAKING CHORUS: (Spotlight on Chorus):

*Dark Male Voices*

And now the Christ, rejected, stands In Pilate's judgment hall,  
Forsaken by his chosen bands,  
And yet the Lord of all;  
His enemies surround him there;  
No friendly soul is nigh;  
His condemnation—how unfair!  
He is God most high!

*All Voices*

"Pilate saith unto them,

*Light Male Voice*

What shall I do with Jesus,  
Which is called Christ?"

*All Voices*

"Away with him! Away with him!  
Let him be crucified!  
Let him be crucified!"

*Male Voices*

"And it was the third hour  
And they crucified him.  
And when the sixth hour was come  
There was darkness, darkness,  
Darkness over the whole land  
Until the ninth hour was come;  
And Jesus cried with a loud voice,  
With a loud voice, and gave up the ghost."

(Soft instrumental music of "When I Survey the Wondrous Cross" is played.)

*Dark Female Voices*

Art thou the Saviour of all mankind—  
The eternal Christ of the living God?  
Ah, now on a cross thy body we find  
And scorn fills the path where thy feet have trod.

*Male Voices (softly)*

We marched with the host on thy triumph morn;—  
Still echoing winds with our praises fly;

*All Voices (slowly)*

To the cruel cross we have seen thee borne;  
We have seen thee—die.

(The cross is lighted and the CHOIR sings without illumination.)

CHOIR (Duet or Chorus): "When I Survey the Wondrous Cross." Tune —*Eucharist, L.M.*

(At the conclusion of the hymn the lights on the cross flash off.)

(If this service is used for Good Friday the order or procedure from this point will be found in the suggestions at the end of the service.)

INTERPRETER: (Reads Matthew 27:57-61)

(Instrumental music of "Day Is Dying in the West," is played softly.)

SPEAKING CHORUS (Seated in darkness):

*Light Voices*

"Who hath believed our report?  
and to whom is the arm of the Lord revealed?"

*Dark Female Voices*

"He was taken from prison and from judgment:  
and who shall declare his generation?  
for he was cut off out of the land of the living:  
for the transgression of my people was he stricken."

*Dark Male Voices*

"And he made his grave with the wicked,  
and with the rich in his death;  
because he had done no violence,  
neither was any deceit in his mouth."

INTERPRETER: (Reads Matthew 28:1-10)

(The CHOIR rises, is illuminated and sings "Christ the Lord Is Risen Today." Or if desired a suitable anthem may be sung by the CHOIR at this point. During this music the FIRST CANDLE BEARER lights the seven-branched candlestick.)

CHOIR: "Christ the Lord Is Risen Today." Tune—*Easter Hymn*, with alleluias.

INTERPRETER: (Reads John 20:19, 20)  
SPEAKING CHORUS (Rises. The spotlight is not used but the cross is lighted.)

*All Voices (jubilantly)*

"The people that walked in darkness  
have seen a great light:  
they that dwell in the land of the shadow  
of death,  
upon them hath the light shined."

CHOIR (Standing. Light on choir): "The Strife Is O'er." Tune—*Victory, with alleluias.*

(As instrumental music is played the MINISTER enters the chancel. The INTERPRETER carries the lighted candle from his reading stand to the MINISTER, who lights the large Christ Candle which stands in front of the seven-branched candlestick.)

MINISTER and SPEAKING CHORUS (Spotlight on Chorus; Minister standing by Christ Candle)

MINISTER: Hear again these words: Jesus said, "I am the Light of the world: he that followeth me shall not walk in darkness but shall have the light of life."

*All Voices*

"In him was life;  
and the life was the light of men."

Minister: Hear again these words: Jesus said, "Ye are the light of the world."

*Light Female Voice*

"God, who commanded the light to shine out of darkness,  
hath shined in our hearts,  
to give the light of the knowledge of the glory of God  
in the face of Jesus Christ."

MINISTER: "Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you."

*Male Voices*

"For so hath the Lord commanded us, saying,  
I have set thee to be a light of the Gentiles,  
that thou shouldst be for salvation  
unto the ends of the earth."

*All Voices*

"In him was life;  
and the life was the light of men."

(As instrumental music is played the two CANDLE BEARERS, carrying lighted candles, take position in front of the MINISTER. He lights their candles from the Christ candle. Four USHERS, carrying unlighted candles, move to the chancel. The MINISTER lights the candle of each in turn from the Christ candle. He then raises his hands, indicating that the congregation is to rise.

(The FIRST CANDLE-BEARER moves to the choir, lights the candle of the choir member nearest, as the SECOND CANDLE BEARER moves to the SPEAKING CHORUS and lights the candle nearest the end there.

(The USHERS pass from the chancel and light the candle of the first worshipper in each pew. The members of the CHOIR and the SPEAKING CHORUS and the first worshipper in each pew light the candle of his or her neighbor, and so on, until all the candles held by the entire assembly have been lighted.

(During this action the hymn, "Walk in the Light" may be sung by selected voices.)

SPEAKING CHORUS:

*Light Female Voice*

God's candles in the world are we;  
O may we clearer, brighter glow  
That those in darkness now may see  
The Christ-like way to go!

*All Voices*

"In him was life;  
and the life was the light of men."

ASSEMBLY: First verse, "All Hail the Power of Jesus' Name." (This is familiar enough to be sung without books.)

BENEDICTION

(Continued on page 37)

# **Wisdom and vision**

## **For Ministers, Teachers, and Worship Committees**

### **How to Use THESE SOURCES**

1. Read them all each month.
2. Ask where each selection would fit some work you are to do.
3. Clip and file them topically, if such is your system. (Subscribe for a second copy if you keep a file of the *Journal*.)
4. Circulate these among your teachers if you are a superintendent and they do not have copies of their own.
5. See how these can be used in your lesson for next Sunday—or later.
6. Use this material in your sermon, address or talk.
7. Write for permission to copyright owners before printing in your church bulletin or elsewhere.

### **A Psalm of Trust in a Difficult Day**

When I look upon the world, I fear;  
My courage faileth within me.

I had trusted in spiritual forces,  
And, lo, I see the triumph of things.

Have I been deceived in my faith?  
And have my hopes been in vain?

Behold, this is not a day for fear;  
Nor is this an hour to lose courage.

There was a Man who braved a cross,  
And He brought immortality to light.

By my faith in Him I shall not fear;  
And in the power of His cross shall I hope.

—FRED W. CHURCH

### **A Prayer in Time of War**

I HAVE rarely been as moved as I was recently by reading a pastoral prayer by Leslie Weatherhead of the City Temple in London. If our situation is hard, what must his be as he cares for his people in that beleaguered city! And yet he and his people pray thus:

"O God, who dost understand the dreadful path which now our feet must tread, have mercy on all who serve and suffer, that the reign of cruelty and terror and persecution may be ended. Grant that soon men may see the ghastly folly of war and learn a new way; that soon may dawn a new day when the people of all lands shall be free and happy and share as brothers the good things of this lovely earth. Forgive us our share in the sin of all the world which has brought to so many the fruit of these terrible days. Keep us from the bitterness of hatred, the temptation to revenge, the pessi-

mism of despair. Make us sensitive to any possibility of ending the conflict and building a just and righteous peace if victory is vouchsafed to us. Give us generosity of heart and mind quickly to restore the broken fellowship of nations, and to think not only of what we see to be wrong and unjust, but to look with sympathy and readiness to make concessions on the injustice of which our enemies complain. If victory cannot be or must not be, then in the secret place of our hearts make us calm and trustful, knowing that thou still dost reign, and that at last thy kingdom of love and brotherhood must have dominion and every dark problem be illuminated by the rays of thine eternal light. Through Jesus Christ our Lord, Amen."

*The Maine Councillor*

*The Prodigal Son*—painting by Luke Ch'en Yüan-tu

### **The Kingdom of Heaven**

LET US NEVER in our zeal for building the Kingdom of Heaven, become too busy to *be* the Kingdom of Heaven. Even today we may embody in our own souls the laws and practices of the New Era. No Christ-rule will ever be established for the world at large until it has been established in individual hearts. The pattern of a nation's character, the pattern of a world's civilization, is first visioned forth in individual human lives. War will last just as long as too many of us accept it. Christ's rule on earth will come just as soon as enough of us believe in it. . . . Each Christian soul must so possess the spirit of brotherhood that not even in the farthest reaches of the imagination will war be a thing permitted. We cannot wait for a far, misty millennium, but now and here each one of us can become dictator over his own soul, decreeing that there at least, there shall not be exploitation, but sharing, not race pride, but interracial friendliness. Even now we may each be practicing that high peace and joyousness that will surely characterize the rule of Christ when at last it shall come. . . . Most active, yet most serene, each Christian may become a Christ-cosmos, thus demonstrating and anticipating Christ's promised rule on earth.

WINIFRED KIRKLAND<sup>1</sup>

<sup>1</sup> From *Let Us Pray*, Harper & Brothers, 1938. Used by permission.



### **For Forgiveness**

Wilt thou forgive that sin where I begun,

Which was my sin, though it were done before?

Wilt thou forgive that sin, through which I run

And do run still, though still I do deplore?

When thou hast done, Thou hast not done;

For I have more.

Wilt Thou forgive that sin which I have won

Others to sin, and made my sins their door?

Wilt Thou forgive that sin which I did shun

A year or two, but swallowed in a score?

When Thou hast done, Thou hast not done;

For I have more.

I have a sin of fear, that when I have spun

My last thread, I shall perish on the shore;

But swear by thyself, that at my death Thy Son

Shall shine as He shines now and heretofore;

And having done that, Thou hast done;

I fear no more.

JOHN DONNE (1573-1631)

April

# Worship Programs

## Primary Department

By Phyllis Newcomb Maramarco\*

THEME: *Easter in Jesus' Land and Ours*

### For the Leader

Easter needs to be carefully interpreted for the primary child. All too often, it is a strange mixture of returning springtime, Easter bunnies and chicks, and an unwhole-some attitude toward death. For children, this season should be one of great joy, with a frank facing of the eternal elements in love and goodness in accordance with the ways of God.

Some high moments of worship may be experienced when the miracles of growth and change of birth and death are observed in the world of nature. This on-goingness of life and of the processes of growth is one of the important opportunities for the discovery of God. The coming of a new baby in someone's home, the birth of pets, bare branches bursting into new life all suggest the mystery of life and growth.

Many children will have had sadness emphasized in connection with death. They need to think about death apart from some gloomy experience in the home. It may be discussed from the standpoint of pets as well as people. It is very important for children to learn early that there is cause and effect in many experiences in life, and to discover some of the causes leading to death. Too many children have been led to think of God as a capricious deity decreeing death here and there among people and animals. Through the science of medicine, as well as other studies of nature, man is learning that the universe has order in it and that man must learn to work with that order.

There seems to be little parallel between spiritual immortality and natural processes, but since springtime is associated with Jesus it is important to consider a few of the things about Jesus that have continued to live. Angels, the emergence of a physical body from a tomb after his death, together with the cruel death of Jesus, should be reserved for later years when the children can deal with historical background more completely. Enormous confusion results each year with the presentation of such material prematurely.

It is perfectly evident and could be made perhaps real to children that Jesus' teaching and practice of love and brotherhood are the ways of God and these ways are eternal and ongoing. Perhaps this is the more important side of immortality for young children. Apart from nature material, the Lenten message ought to be full of illustration of the triumph of the way of love and brotherhood.

### Activities Which May Lead to Worship

\* Director of Religious Education, First Church of Christ (Congregational), West Hartford, Connecticut.

1. *Expressions of love:* Express friendliness to some refugee children in your community by collecting and giving gifts. Your local refugee committee will instruct you as to what is needed. This may help to overcome prejudices which sometimes creep in at this season of the year.

2. *Observation of the mysteries and miracles of nature.*

a. Visit a farm to see some newly-hatched chicks. Encourage the attitude of joy and expectation.

b. Take spring walks to observe signs of returning life. Moments of silence and expressions of wonder may bring the children close to God.

3. *Studying natural transformations.*

a. Observe moths and butterflies as they emerge from their cocoons. Try to sense the miracles of growth and change. Write to Educational Playthings, Inc., 20 East 69th St., New York City, for cocoons.

b. Have sprays of forsythia, pussy willows, bulbs, etc., in the classroom. Observe their growth. Allow the children to care for them.

4. *Dealing with death:* Encourage the children to discuss birth and death as they may have observed it. The leader will find good background helps for such discussions in *Martin and Judy*, Vols. I and II, by Verna Hills (Beacon Press), and *Problems of a Little Child*, by a Mother (Pilgrim Press).

### April 6

THEME: *The Power of Love*

PRELUDE: *Sanctus*, by Gounod, played as chimes in the upper register of the piano.

CALL TO WORSHIP: (May be read by a choric speaking choir)

"Let us love one another: for love is of God. He that loveth not knoweth not God; for God is love. No man hath seen God at any time. If we love one another, God dwelleth in us."

"God is love.... He who loveth God loveth his brother also."

HYMN: "The Greatest"

STORY:

#### THE SINGING TOWER<sup>1</sup>

There was once a little boy named Edward Bok who liked to listen to stories. One he liked particularly. It was about a dreary island which had been made beautiful. He liked it particularly because it was his own grandfather who had brought the trees to the island and had made it beautiful. He liked to remember the words his grandmother had said to her boys and girls before they left their own home: "Make your world a bit more beautiful and better because you have been in it."

"I'd like to do that, mother," said Edward. "Do you suppose I could?"

"Time only will tell, little son," she would reply, "but it is something to remember and to dream about."

And Edward did remember. He remembered his grandmother's words and his own plan.

"Sometime I will make the world more

<sup>1</sup> Sing, Children, Sing, Thomas, Abingdon, 1939.

<sup>2</sup> From Exploring God's Out-of-Doors by Rebecca Rice, Copyright, The Pilgrim Press. Used by permission.

beautiful and happy because of me," he often thought. He thought it when he was a little boy, he thought it when he was a big boy, and he thought it when he grew to be a man.

It was not easy, for there was not much money, and Edward had to leave school early to help make a living for the family, but he did not forget. From a little boy he grew into a big boy, a big boy who helped his mother and then went out to work to bring more and more money home. Years passed by and the little Edward grew to be the editor of a big magazine, and a very rich man.

"Now is my time to make my dream come true," he thought. "Like my grandfather I will build a place of safety for the birds. It shall be called a sanctuary, for the word sanctuary means a place of rest and safety, but it shall not be only for birds. Men, women, and little children need places of beauty where they can rest and think. I will make a sanctuary for them, too."

For a long time he thought about his plan.

"I will take some ugly place and make it beautiful," he said. He chose a barren sand hill in Florida which was so dry and hot that many things would not grow there.

"I must have water brought," he said.

Trenches were dug and water pipes laid. There were enough to bring a great deal of water to his new park—enough to fill a lovely pool.

Often when Edward Bok was thinking of his dream, he had heard the church bells ring. Sometimes when they rang they seemed to say "Come! Come!" Sometimes they played beautiful tunes. Some had only a few bells; others had many. When he heard the music of the bells, it filled his mind with beautiful thoughts. Once he went to Malines to hear the lovely carillon, which is another name for many bells singing together. Malines is across the ocean. The bells hung in a very beautiful tower. It was the most beautiful bell tower that Edward had ever seen.

"I will have a beautiful tower in my sanctuary," thought Edward. "It shall be the most beautiful in all the world. The bells will sing to the people, and will give them rest. They will bring beautiful thoughts to the people."

He went to see a man who drew plans and pictures of churches, homes, and other buildings. This man was called an architect.

"What do you want?" asked the architect.

"The most beautiful tower in the world," said Edward Bok.

"Do you know the tower at Malines?" asked the architect. "Do you expect me to beat that?"

"Yes," said Edward Bok.

"I will try," said the architect.

It was a lovely tower that he planned, a tower built of pink marble and Florida coquina stone. On part of it, flowers and animals were carved. At its top hung seventy-one bells. At its foot was a lovely pool which formed a giant looking-glass for the tower and the trees about it.

Hundreds of people came to see the beautiful tower and to hear the marvelous bells. Hundreds of birds flew to the sanctuary, for they knew that no harm could come to them there. There were many fruit and berry trees which had been planted for them. There were fifty bird baths for them to bathe in and drink from.

Carved on a tablet near the tower are Miss Gurney's beautiful lines:

The kiss of the sun for pardon,  
The songs of the birds for mirth;  
One is nearer God's heart in a garden  
Than anywhere else on earth.

Truly the world is a lovelier place because Edward Bok's dream came true, and well has he followed in the footsteps of his grandfather who made a barren island the Island of Nightingales.

**LEADER:** Edward Bok really expressed love to other people. He followed Jesus' way of love. This is the time of year when we especially think of Jesus and his loving ways. Jesus was so loving that he even said, "You have heard it said of old that you should love your neighbor and hate your enemy, but I say that you must love your enemies and do good even to those who hate you, for God is love."

**INTROIT:** "God Who Lovest Little Children"

**PRAYER:** O God, we think especially of Jesus at this Easter season and all that his loving way of life meant. We see people everywhere trying to follow his example, and we know that his spirit is still making changes in people. We want to express your love to others, too, as Jesus showed us how to do. Amen.

**Response:** "If With All Your Hearts"<sup>3</sup>

**HYMN:** "Lord of the Sunlight"<sup>4</sup>

**LEADER:** Let us think of God about how we can show love to people even when we have not liked what they have done to us. (A moment of silence.)

**RECESSONAL:** "Moment Musicale," Schubert<sup>5</sup>

### April 13 (Easter)

**THEME:** Love Goes On and On

Try to have the place of worship beautiful today. Allow the children to help with the planning. A very suitable and lovely picture for the center of worship is "Jesus and the Children" by Elsie Anna Wood. Place a beautiful bouquet on either side of the picture, avoiding any suggestion of size and awkwardness. Select gay, colorful flowers to place on the center of worship, in the windows, and around the piano. Avoid over-crowding.

**PROCESSIONAL:** The children may enter their place of worship singing, "Holy, Holy."

(Chorus of "Day is Dying in the West")

**CALL TO WORSHIP:** Same as last week.

**HYMN:** "All Things Bright and Beautiful"<sup>6</sup>

**STORY:**

**LOVE BRINGS HOPE AND LOVE LASTS ALWAYS**<sup>7</sup>

In the last week Jesus spent with his disciples, things happened very quickly. Most of the things were so strange that the disciples could not understand them. They had followed Jesus to Jerusalem hoping that he would become king. Now, after a hasty trial he had been crucified. They were shocked. They were disappointed. They were lonely. They were sad. They were afraid.

Their best friend had left them. Their leader was gone. They had expected him to be a great ruler. They had left their work-tax collecting, fishing and many other things to follow him. Now he was gone.

<sup>3</sup> As *Children Worship*, Perkins, Pilgrim Press, 1936.

<sup>4</sup> Play a Tune, Glenn and others, Ginn and Co. 1936.

<sup>5</sup> New Hymnal for American Youth, Appleton-Century, 1930.

<sup>6</sup> Song Friends for Younger Children, Blashfield, Vaile Publishing Co., 1931.

<sup>7</sup> From *Thoughts of God for Boys and Girls*, The Connecticut Council of Churches and Religious Education, 1940.

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Peter tried to return to his old work of fishing. The others followed him. But even the old work that they loved held no interest for them. Peter could not catch fish. Everything was wrong now that their leader and friend was gone.

One thing that made it all so hard to bear was the memory of how they had failed him when Jesus needed them most. Peter had three times said emphatically that he never knew Jesus. The others had run away from danger and left Jesus to face his enemies alone. Oh, how they wished that they could tell him that they were sorry! How they wished that they might have another chance to prove their love for him!

For now that he was gone they knew that they did love Jesus—loved him more than they ever could love anyone else. They knew, too, that Jesus' way of love was the right way for all men. They began to see that, if Jesus could only have taught his way of love to everybody the world would be a better place. It would be the kind of world that would be pleasing to God—the Kingdom of God.

Following the blackness and sorrow of Good Friday and the hopelessness and discouragement of Saturday came Sunday, Easter Sunday, with its rosy dawn of joy and hope. Easter gave to the disheartened disciples the sure message that though the enemies of Jesus had killed his body, his loving spirit was still alive. This certainty gave them that new chance that they had longed for to prove their love for him.

Now they began to remember his words of hope and courage. They repeated to each other his promises to them that God's love and power would work in them as it had in him. They began to try to pass on to others Jesus' way of love; they began to feel that they could carry on Jesus' work, knowing

that love can never be lost, "For God is Love." Peter and John who had tremblingly run away when their Master was on trial now spoke boldly to crowds of people; and the people knew when they heard them that "they had been with Jesus."

James worked so fearlessly that like his Master he was put to death by his enemies. One of the records of the life of Jesus in the New Testament bears the name of Matthew. In one way or another all the disciples kept alive the spirit of love and carried on his work of helping men to know and live in Jesus' way of love.

And so, because of their lives and the lives of many, many more after them, the loving spirit of Jesus still lives. It lives today in those who forget themselves in unselfish service. At Easter time we are assured that we can carry on Jesus' way of love and help make his loving spirit last always.

**POEM:** "Jesus"<sup>8</sup> (Followed by a few bars of quiet music, such as "Prelude, no. 8," by Chopin).

**HYMN:** "The Greatest."

**RECESSONAL:** "March," Handel.<sup>9</sup>

### April 20

**THEME:** Growth and Change.

**PRELUDE:** "Spring Song," Mendelssohn.

**HYMN:** "Let Us with a Gladsome Mind"

**STORY:**

THE CATERPILLAR'S JOURNEY<sup>10</sup>

Once upon a time a lazy brown caterpillar started out on a journey. You would not have thought it a very long journey—just across

<sup>8</sup> Children's Worship in the Church School, Perkins, Harper and Brothers.

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the road and under the fence to the roots of the big maple tree, where he thought he would spin himself a hammock and hide away from the cold winds and snow which he knew would soon come. But the caterpillar thought it a long way and full of dangers. Some careless boy or girl might step on him, or an automobile or wagon might run over him. He trembled when he thought of it, but one bright day he started out. He could see a tall, white daisy on the other side of the road, and he thought he would stop and talk to her when he reached her.

It took him a long time to cross the road, and when he came to the place where he had seen the daisy there was no daisy there, only a tall brown stalk. "Where is she?" he asked a robin who was watching him with bright eyes from a bough above. The robin answered in a little song that said, "She is dead, she is dead." "Oh," said the caterpillar, "I wanted to talk to her." The robin went on singing in a soft little voice, and soon the caterpillar knew he was saying, "She shall live again, she shall live again." But the caterpillar did not understand, and he felt very sad as he went on.

Soon he began to look about him and think what he would say to the friendly green grass which had nodded to him on the other side of the road. When he looked, he saw there was no friendly green grass; everything was dry and hard. "Where is the friendly green grass?" he said to himself. "Where can it have gone?" And then came a little whisper in his ear which he knew was the wind. "It is dead, it is dead." The poor little caterpillar felt very lonesome, and he put his head close to the ground as he cried out, "Oh! the friendly green grass, I shall miss it so." Then he heard the wind whisper again very softly this time, "It shall live again, it shall live again." But the little brown caterpillar did not understand, and he felt very sad as he went on.

By and by he came to the roots of the big maple tree and as he looked up he saw the branches were all brown and bare and the lovely green leaves were all gone.

"Oh, dear," he said to himself, "the big maple tree is dead, too." But he heard again the soft voice of the wind as it said, "It shall live again, it shall live again." But the caterpillar did not understand, and he felt very sad as he began to spin his silken hammock. "They are dead," he kept saying to himself, and every time he said it, he heard the soft wind answer, "They shall live again, they shall live again." But the caterpillar did not understand, and he was sad.

Soon the hammock was all done, and the caterpillar was ready for his long nap. He did not hear the two children who came and looked at the hammock and said to each other, "The caterpillar is dead, too," but the wind heard them, and answered softly, though they did not understand, "He shall live again, he shall live again. Wait and see."

The cold wind and snow came, and stayed all winter, the birds were all away in the southland, and the wind no longer whispered in a soft voice, but whistled shrilly through the trees and shook the branches roughly.

By and by the sun grew warm and bright and the snow melted away, and Spring came to all the earth. The little seeds began to grow in the warm earth and soon everything was a lovely green again. Something began to happen in the silken hammock where the caterpillar went to sleep. Slowly it came open and something moved inside. The soft wind saw it, and said, "The caterpillar is alive again." And then out of the silken hammock came a queer wet thing, not at all like the brown caterpillar. The sun shone warmly upon it, and soon it was resting there on the trunk of the big maple tree, a great beautiful butterfly, with wings of black and gold.

The butterfly did not understand, and he said to the robin who looked down at him from the branch above, "I thought I was a caterpillar." But the robin answered as before in a little song, "Now you are living again."

Then Mr. Caterpillar Butterfly thought of his friends, the lovely white daisy, the friendly green grass, and the big maple tree, and he remembered the soft voices that said, "They shall live again." And he looked around him and there they were, every one of them, more beautiful than ever in the warm sunlight.

He did not understand, and nobody understands, but we know the soft voices were true when they said, "They shall live again, they shall live again."

POEM: "Miracles"<sup>10</sup>

PRAYER: O God, whose laws will never change<sup>11</sup>

O God, whose laws will never change,  
We thank thee for these things we know:  
That after rain the sun will shine,  
That after darkness, light appears,  
That winter always brings the spring,  
That after sleep, we wake again;  
That life goes on, and love remains,

<sup>10</sup> From *Thoughts of God for Boys and Girls*, 1939. Also in the *International Journal of Religious Education*, February, 1940, page 25.

<sup>11</sup> From *While the Earth Remaineth*, by Jeanette E. Perkins, published by The Pilgrim Press. Used by permission.

And life and love can never die.

HYMN: "Wonderings"<sup>12</sup>

RECESSONAL: "The Glory of God in Nature," Beethoven.

## April 27

THEME: *How Does God Work in the World?*

Have in the center of worship a picture of "He Prayeth Best," by Margaret Tarrant.<sup>13</sup> Invite the children to be interpreting the picture silently while the prelude is being played. Some leading questions might include: How does this small boy find God at work through laws which do not change? What signs of new life and "miracles" do you see?

PRELUD: "To a Water Lily," MacDowell (from "Woodland Sketches").

HYMN: "Wonderings"

STORY: "The Little Acorn."<sup>14</sup>

PRAYER: "O God, whose laws will never change." (See program for April 20)

RESPONSE: "We thank Thee, God."

HYMN: "For the Beauty of the Earth"

RECESSONAL: "Ecossaise," Schubert.<sup>15</sup>

<sup>12</sup> "Pilgrim Elementary Teacher," May, 1934.

<sup>13</sup> Hale, Cushman, and Flint, 116 Newbury Street, Boston, Mass. In colors, 16 x 12½ in. Price \$4.00. Used as cover on *International Journal*, March, 1937.

<sup>14</sup> By Lucy Wheelock, From *Stories for Little Children*, Houghton-Mifflin Co.

## Junior Department

By Ethel Tilley\*

QUARTERLY THEME: *We are Debtors*

THEME FOR APRIL: *Heroes of Long Ago*

### To the Leader

The unity of theme for the month will be sustained by accenting the heroic quality in Jesus on Palm Sunday and Easter Sunday.

For suitable motion pictures, see those listed for Palm Sunday and Easter in the Intermediate Department below. Adequate leadership should, however, be given with their use.

### April 6

THEME: *All Glory, Laud, and Honor*

PRELUD: Shortened form of "Spring Song," by Felix Mendelssohn

CALL TO WORSHIP:

Leader:

I was glad when they said unto me,  
Let us go into the house of the Lord.

Response:

O come, let us worship and bow down;  
Let us kneel before the Lord our Maker.

HYMN: "Fairest Lord Jesus"

SCRIPTURE:

Explanation by the leader that the reason for Samaritans' not wishing to entertain Jesus and his disciples when they were on their way to Jerusalem, was that there was bitter hatred between the Jews and the mixed race of Samaritans, whom they considered an inferior people.

Reading of Luke 9:51-56 by a girl.

PRAYER RESPONSE (in unison, if possible; otherwise by an appointed pupil leader):

Our Father, we pray thee that we may

\* Dean of Women and Professor of Philosophy and Psychology, Hastings College, Hastings, Nebraska.

never refuse a call from Jesus. Amen.

SCRIPTURE:

Explanation by the leader that this story was told as Jesus was on his way to Jerusalem and that the disciples were probably still angry with the Samaritans who had refused to entertain them.

Reading of Luke 10:30-37 by a boy.

PRAYER RESPONSE:

Our Father, we pray thee to help us to remember that every chance to do a kindness is a call from Jesus, and help us never to refuse such a call. Amen.

SCRIPTURE:

"And when Jesus drew nigh unto Bethany, they threw their garments upon a colt, and set Jesus thereon. And as he went, they spread their garments in the way. And others cut branches from the trees, and spread them in the way. And a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him. And they that went before, and they that followed, cried, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord; Hosanna in the highest. (Continue with Matthew 21:12-17.)

PRAYER RESPONSE:

Our Father, we thank thee for the story of the courage of Jesus in riding into Jerusalem. We pray thee to make us courageous in working to bring in the kingdom in which Jesus shall reign as king. Amen.

HYMN: "All Glory, Laud, and Honor"

OFFERING

Dedicatory Prayer:

Our Father, as boys and girls on the first Palm Sunday greeted Jesus with songs and waving palm branches, we on this Palm Sunday offer our gifts to show that we are loyal to Jesus as our king. Amen.

STORY:

### CURIOS REUBEN

Reuben's curiosity would get him into trouble one day, his mother often said. Several times her words came true.

There was the time Reuben was nearly trampled by the horses because he was so curious to know what mounted soldiers were like. He was blind, and crippled in his left leg besides, but his curiosity made him hop along feeling the legs of horses and riders and, of course, he was nearly caught under the galloping hoofs.

Another time he nearly burnt his coat off his back through his curiosity about fire. Some day he would wander too far away, his mother warned him. Then he'd hear a wild beast growling, and be curious to know what the beast was like. He'd go up to poke the beast's ribs, and there would be the end of Reuben. Now that word of his mother never did come true.

One spring afternoon Reuben was hobble-skipping along the streets of his home town Bethany, when he heard the boys say a band of pilgrims from Galilee was going through the town on the way to Jerusalem for the Feast of the Passover. Reuben, though he could not see and had to lean his left side on a stick, was up in front of everybody, as usual. He was so curious.

He hopped about among the people and learned that the very important teacher, Jesus of Nazareth, was leading the Galilean pilgrims. Reuben immediately wriggled his way through legs and skirts till he could touch the legs of the donkey on which Jesus was riding. Reuben felt flowers and clothes on the ground. He threw his own coat on the ground for the donkey to walk over. He climbed a tree and tore off a branch. Then he joined the crowd, waving his tree branch and shouting with the crowd at the top of his voice, "Hosanna! Hosanna!"

Reuben kept close to the company of Galileans all the way into Jerusalem and into the Temple enclosure. The grown people had stopped singing. Perhaps they were out of breath. Reuben and other boys and girls kept on.

Inside the Temple Reuben heard Jesus' angry voice above the singing: "It is written, My house shall be called a house of prayer: but ye make it a den of robbers."

Being curious, Reuben kept close to Jesus. Soon he heard the whistle of a whip through the air and a bleating of sheep with the loud lowing of oxen. Animals rushed by him, doves swept his face with their beating wings, an overturned table caught his lame leg. The whip lashed near him and the tip of it cut his ear lightly. At that moment a strong arm caught him up and held him close, away from the animals and the falling furniture. Reuben knew it was Jesus holding him. He could feel strong muscles playing as Jesus' right arm came down with the whip or his foot kicked over a table. "This house is a house of prayer," he kept shouting. "How dare you cheat pilgrims coming here to worship?"

Finally there was a quiet. Jesus spoke directly to Reuben. "How long have you been without your sight, son?"

"Since I was three years old," Reuben answered. "I can barely remember. I was sick a long time, then I couldn't see, and my left leg was twisted."

Jesus moved his hands over Reuben's eyes and down his side. And Reuben looked into Jesus' face with seeing eyes and stood straight before him! At that, other blind and lame people came near, and Jesus healed them.

You should have heard Reuben shout and sing then! "Hosanna to the son of David!" And other boys and girls joined in.

The chief priests and scribes asked in-

dignantly, "Do you hear these youngsters? Why don't you make them keep quiet?"

Jesus answered, "Yes, I hear them. Did you never read in the Book of Psalms, Out of the mouth of babes thou hast perfected praise?"

It was evening now, and Jesus went back to Bethany, Reuben still close by his side, joyfully striding along without his stick and seeing everything with his bright black eyes, and *still curious*.

"Are you really a king?" he asked.

Jesus answered only by quoting verses from the Prophets which Reuben had learned in the synagogue:

Rejoice greatly, O daughter of Zion;  
Shout, O daughter of Jerusalem:  
Behold, thy king cometh unto thee;  
He is just, and having salvation;  
Lowly, and riding upon an ass,  
Even upon a colt the foal of an ass.

And I will cut off the chariot from Ephraim,  
And the horse from Jerusalem;  
And the battle bow shall be cut off;  
And he shall speak peace unto the nations:  
And his dominion shall be from sea to sea,  
And from the River to the ends of the earth.

CLOSING HYMN: "Joyful, Joyful, We Adore Thee"

### April 13

THEME: *Victory*

PRELUD: "Easter Hymn" from *Lyra Davidica*

CALL TO WORSHIP:

Leader: Christ is risen!

Response: Christ is risen indeed!

HYMN: "Christ the Lord Is Risen Today"

PRAYER

SCRIPTURE: I Corinthians 15:1-8, 12, 20, 25  
(substituting "and" for "for"), 58 (with explanation that this is our oldest written record of Resurrection experiences, since Paul wrote this letter before the Gospels were written)

HYMN: "The Strife Is O'er, the Battle Done"

OFFERING

SCRIPTURE:

Juniors can present a dramatic Scripture lesson without much rehearsal, with simple costuming, and with only a few screens for properties. You may follow any one of the Gospel accounts of the Resurrection. For the Luke story, three or more girls approach a narrow screened enclosure, exchanging a sentence or two with one another. They enter the enclosure in perplexity. Two boys appear as the angels and recite (dividing the material if unison reciting sounds awkward) Luke 24:5c-7. The women hurry to the far side of the room, where they meet a group of disciples. Peter and John enter the tomb, following the story of John 20:2-10. A narrator explains that the second scene occurs in the evening of the same day. A group represents the eleven disciples and "them that were with them." Two men rush in with excitement and tell of their experience, following the words of Luke 24:13-33 as closely as possible, and interrupting each other in the telling. Three or four of the original group say with considerable enthusiasm, "The Lord is risen." The two men from Emmaus say, more slowly and with more wonder and awe, "The Lord is risen indeed." All shout with sudden exulting realization: "The Lord is risen indeed!"

An alternative plan is reading of the Scripture with stereopticon slides or with as many Easter pictures as you can collect. In a small one-class department, the pictures may be passed from hand to hand and general conversation may be allowed.

Whatever plan you follow, accent joy and glory and victory in the story. Contrast the

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pictures of sad, dejected people with the pictures of the rejoicing, victorious people.

HYMN: "Joyful, Joyful, We Adore Thee"

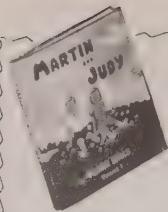
CLOSING SENTENCES: Paul, who lived every day in company with the risen Christ, wrote, "I can do all things in him that strengtheneth me." Let nothing be too hard for us to do. We also keep company with a living Christ. The Lord is risen! Jesus lives!

### April 20

THEME: *Taking Risks for God*

PRE-SESSION CONVERSATION:

Since the 19th is Concord Day, the children may be ready to talk about the risks Paul Revere and his friend Dawes took. Remember that Revere actually was captured



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by the British before morning. Stress the risk he ran of losing his life. Do not let the conversation get away from you, with Revolutionary heroes outshining Ananias.

Slip into this conversation (or into remarks made before telling the story) the fact that the Ananias of Damascus, in the story, is not the Ananias of Acts 5. Children who have vague recollections of Bible stories previously heard or read may need straightening out in this matter.

**PRELUDE:** "Joyful, Joyful, We Adore Thee"  
**CALL TO WORSHIP:**

**Leader:**

Lift up your heads, O ye gates.

**Response:**

Even lift them up, ye everlasting doors:  
And the King of glory shall come in.

**HYMN:** "O Worship the King"

**SCRIPTURE:** Ephesians 6:10-11a, 13b-17

**PRAYER**

**OFFERING**

**HYMN:** "Forward Through the Ages"

**STORY:**

### A RISK FOR GOD

In the ancient city of Damascus a little group of people had gathered together in much fear. They hardly dared speak out loud after one man whispered what he had heard.

"I am sure it is the truth," he whispered. "My sister's husband heard it in the town from some one who knows. Not one of us is safe. It's all a trick."

"What's a trick?" asked a late comer.

"Saul of Tarsus is in town pretending to want to join us of the Way."

"Saul of Tarsus!" exclaimed the late comer, looking fearfully over his shoulder. "Are you sure? How do you know?"

"He came to town today. My sister's husband heard it all. He came in leaning on another man's arm. He pretends he was blinded out on the road a piece by a vision. He pretends he is now going to be a follower of the Way. It's a trick, a mean, cowardly trick! He only wants to find out where we all live."

"It's a trick worthy of Saul of Tarsus," a man said bitterly.

A woman began to wail. "Curses on Saul of Tarsus," she sobbed.

"Hush," warned the woman next her. "The walls have ears to betray us of the Way. Perhaps we can escape out of the city before morning."

"How can we go far enough away to be safe from Saul? Hasn't he come all the way from Jerusalem to Damascus, where we thought we were safe? He'd go to the end of the earth to catch one follower of Jesus."

"But we could try to find a safer place."

A quieter voice spoke. "What if Saul has had a vision? What if he does intend to follow in the Way? Would that be beyond the power of our risen Christ?"

"Ananias!" one of the men exclaimed. "You don't really believe that black-hearted deceiver? He's just trying a new trick to get more of us to take to Jerusalem to be put in prison."

"And to be stoned to death, like our dear Stephen," another added. "That was Saul's work."

"Perhaps Saul is not even in Damascus," an old man said. "Perhaps the rumor is not

true. I think we ought all to go quietly to our homes, one by one, and pray God for his protection."

"The kind of protection Stephen received," a man muttered.

Ananias spoke up quickly at that. "Stephen shared the kind of protection our Lord received," he said firmly. "He knew God loved him. It is not staying alive that is most important. The important thing is to live nobly or to die nobly."

They all went to their homes and to bed. Many of them had troubled dreams of being dragged out of their beds and off to prison by Saul of Tarsus.

Ananias dreamed. In his dream, the Lord spoke to him.

The Lord said, "Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth."

Ananias said, "Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name."

But the Lord said, "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake."

Ananias slipped out into the darkness and tried to walk boldly along the narrow street. He could not help feeling that somebody was waiting to spring out from the dark doorways and to carry him away to imprisonment or death.

"Was my vision truly from the Lord?" he asked himself again and again. "Am I walking into a trap? Suppose Saul is at the house of Judas? Will he take me to Jerusalem in chains? One week from tonight, shall I be dead, like Stephen? Can't I serve God better by peeping into Judas' house and running away to warn my friends if Saul is really there?"

Then he remembered God's deliverance of the Israelites when they were fleeing from Pharaoh across the Red Sea. That gave him courage. Then he remembered Stephen again, and was afraid.

He was in the street called Straight. He was in front of the house of Judas. He could feel the hairs stand out on his neck. A cold chill down his back made him shiver. He asked himself, "Could I die as bravely as Stephen died?"

He remembered the story of Stephen's prayer: "Lay not this sin to their charge." That reminded him of the heroism of Jesus, and suddenly he was strong. He heard the voice of his vision again, "Go thy way."

"Yes, Lord," he said out loud. "Whether it leads me to life or to death I will go my way." And he knocked on the door of the house of Judas.

When the door was opened, he walked straight across the room, without a quiver, to the dreaded and hated man, Saul. Ananias called him Brother.

"Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit."

A sort of scale fell from Saul's eyes, and he could see again.

Ananias took a risk on faith, and to him was given the honor of baptizing that very night Saul of Tarsus, who became Saint Paul of the Church Universal.

**HYMN:** "Dare to Be Brave"

**April 27**

**THEME:** Singing in Danger and Suffering  
**CALL TO WORSHIP:**

*International Journal of Religious Education*

*Leader:*

The Lord is my light and my salvation;  
Whom shall I fear?

*Response:*

The Lord is the strength of my life;  
Of whom shall I be afraid?

*In unison:*

Wait on the Lord:  
Be of good courage, and he shall  
strengthen thine heart:  
Wait, I say, on the Lord.

HYMN: "Holy, Holy, Holy"

PRAYER

OFFERING

HYMN: "I Would Be True"

STORY

#### SONGS IN THE NIGHT

Paul was on his way to prayer meeting. He heard a queer voice just behind him calling, "These men are servants of the Most High God, who proclaim unto you the way of salvation." He looked around. There was no one behind him.

"These men are servants of the Most High God." This time the voice was ahead of him. Paul looked ahead and saw no one.

Again he heard the voice, this time from the top of a low house he was passing. He was beginning to feel queer.

"Where is that voice coming from?" he asked a friend.

"That fortune telling slave girl must be around somewhere," said the friend. "Everybody here in Philippi knows her. Oh, there she is. See the girl with those two men over there? She can throw her voice that way, and she's not right in her head, in my opinion. But many people think she can tell fortunes and they're always paying her owners money to make the girl tell their fortunes."

"The poor girl," said Paul. He walked along, wondering how he could help the slave girl, who apparently was suffering from some mental disease.

Every time Paul and his friends passed in sight of the slave girl, she would call out in her queer ventriloquist voice. Finally one day Paul turned suddenly when the girl was quite close to him and spoke as if he were addressing not her but her disease: "I charge thee in the name of Jesus Christ to come out of her." The disease came out of her.

Paul was happy and so was the girl, but not her owners. They couldn't make any more money, because she no longer went into fits that made people think she had a special fortune-telling spirit in her.

The owners dragged Paul and his friend Silas before the magistrates and said, "These men, being Jews, do exceedingly trouble our city."

The magistrates didn't like Jews very much anyway, so they did not bother to ask how Paul and Silas troubled the city. They said, "Call out the lictors."

The lictors were the public beaters. They came with their long rods and beat Paul and Silas till their backs were running with blood. Then, without so much as tying up the cuts, they hustled the two Jews into a dark, dirty dungeon with no windows and no fresh air.

There were a few other prisoners there, quarreling and whining and moaning.

The jailer jerked Paul to the stocks, stuck his feet through the holes, and chained him to the stocks and to rings set in the moldy stone wall. Silas was chained in the same way. Their backs and legs and arms were throbbing with pain. They could not lean their heads against anything, and the stocks and chains kept their arms and legs stiffly stretched.

"See what trying to help a slave girl gets you," said the jailer. "Maybe this will teach

you to mind your own business." He locked the iron door to the dungeon and went off to bed.

Paul and Silas could not sleep with their legs stuck out in front of them, their backs bleeding, and their heads aching. They did not know what would happen to them in the morning.

"Let's start a good rousing hymn," Paul said. He set the pitch and Silas joined in. The other prisoners stopped their moaning and quarreling to listen.

Silas started a hymn. The prisoners tried to join, not knowing a single tune but sort of growling a bass under their breath. Presently they got the hang of the thing and sang better. They sang, ten, twelve, twenty hymns.

"Let us pray," said Paul. He prayed for the slave girl, that she might have a happy, useful life. He prayed for the other prisoners. "I thank thee that I have been found worthy to suffer for thy sake, O Lord," he ended his prayer. "Amen."

But the others did not hear the amen, for just then there came a terrible roaring and rolling and rumbling of the earth. An earthquake had struck Philippi!

It struck the jail hardest. It burst the heavy lock on the iron door and threw the door wide open. It cracked apart the rocks in the wall and ripped out the sockets for the chains and tore the stocks apart. Paul and Silas stood up free men.

"Don't any one leave the prison," Paul said. They were all out by the door now. A light flickered and Paul saw the jailer.

The jailer had been thrown out of his bed by the earthquake. The first thing he saw was the open prison door; and he supposed, of course, that the prisoners were running down the street. He quickly drew his sword

to take his own life, for he knew he would be sentenced to death the next day for letting prisoners escape, earthquake or no earthquake.

But Paul was a very fast thinker and a very fast talker. He shouted loudly, "We're all here! Don't hurt yourself!"

The jailer dropped his sword and his jaw fell down till it hit his chest, he was so amazed. He could not believe his eyes. There were his prisoners, standing by the door like free men but not moving.

He called for servants to bring lights. He invited the prisoners into his living quarters, which were very unlike the dirty dungeon.

The jailer thought it was more wonderful that Paul and Silas could have sung and prayed in their pain in the dungeon and more wonderful that they had stayed and had persuaded the other prisoners to stay just to save the life of a man who had thrown them into the dungeon than that an earthquake had come to give them a chance to escape. He now hunted out bandages and healing salves and bound up their wounds and gave a supper party for them.

Before morning Paul baptized the jailer and all his family.

"I don't know much yet about your God," the jailer said to Paul. "But I know you. And I want to serve a God who gives a faith like yours, that knows no fear and that makes you sing when you suffer."

HYMN: "Dare To Be Brave"

CLOSING SENTENCES: Hear these words of

Paul: "Suffer hardship with me, as a good soldier of Christ Jesus. Fight the good fight of faith. Follow after righteousness, faith, love, patience, meekness. Let your manner of life be worthy of the gospel of Christ."

## Intermediate Department

By Frances Nall\*

THEME FOR APRIL: *Early Heroes of the Faith*

### Motion Pictures

*Jesus and the Temple.* 1 reel, 16 mm. silent.  
*Hours of Trial, Part 1.* 1 reel, 16 mm. silent.

*Hours of Trial, Part 2.* 1 reel, 16 mm. silent.  
*The Living Christ.* 1 reel, 16 mm. silent.  
Regular rentals for these four, \$2.25 per reel; increased 25% at beginning of Lent, and 50% for the week from Palm Sunday through Easter.

*The First Easter.* 3 reels, 16 mm. sound.  
Regular rental \$9.00; increased 25% at beginning of Lent and 50% for the week from Palm Sunday through Easter.

*Barabbas.* 2 reels, 16 mm. sound. Regular rental, \$5.00; increases as above.

*The Kindled Flame.* 3 reels, 16 mm. sound. Rental, \$9.00.

Sources: Harmon Foundation, 140 Nassau St., New York City; Ideal Pictures Corp., 28 E. Eighth St., Chicago, Ill.; Religious Film Cooperative, Emory University, Georgia.

The worship committees should be appointed a month ahead of the date so that they will have time to plan their worship services and send for any needed material.

Bibliography for the Leader: *Children and the Changing World* by Edna M. Baxter (25 cents), *The Children We Teach* by E. B. Ruby (25 cents), *Teaching in the Church School* by F. C. McLester (60 cents), all of

which may be ordered from the Abingdon-Cokesbury Press, and *Christian Education Today* (25 cents), *Home and Church Work Together* (15 cents), *Christian Family Life Education* (25 cents), all of which may be ordered from The International Council of Religious Education. Pictures may be obtained from: Garden City Educational Company, 633 South Plymouth Court, Chicago; The House of Art, 33 West 34th Street, New York City; Pilgrim Press, 19 South La Salle, Chicago; The Perry Pictures Company, Malden, Massachusetts; and The New York Sunday School Commission, Inc., 416 Lafayette Street, New York City.

### April 6

THEME: *The Earliest Hero of the Faith*

PROCESSIONAL: "Fairest Lord Jesus"

CALL TO WORSHIP (by the choir): "Hosanna!  
Praise Be Thine" (from *Hymnal for American Youth*)

PRAYER-POEM (followed by the Lord's Prayer):

#### REBIRTH<sup>1</sup>

Mother earth is waiting  
For Springtime's gentle rain  
To hasten the renascence  
Of tree and flower again.

The human heart is waiting  
For Christ to rise once more  
To heal mankind of selfishness,  
And banish hate and war—

To open wide the door of Love  
That they may enter in  
To harmony and holiness  
And freedom from all sin—

\* Evanston, Illinois.

<sup>1</sup> From *The Epworth Herald*. Used by permission.

Where purity and honesty  
Will transform humankind,  
Where humility and goodness  
Enthrone the Christlike mind.

Christ, so full of selflessness,  
So full of love divine,  
Help us pray, "Thy kingdom come;"  
Make love our only shrine.

—ELIZABETH KLEISER

HYMN: "Lift Up Your Heads, Ye Mighty Gates" (from *The Church School Hymnal for Youth*)

HOLY WEEK PRESENTATION: "What Our Hero Did Each Day of the Week"

**Leader:** Today is Palm Sunday and this morning in Jerusalem the beautiful golden gate on the east wall was flung open at sunrise and will remain open until sunset. Then it will be closed for another year. Why? Because it was through this gate that Jesus entered Jerusalem on Palm Sunday. We shall now have the Scripture reading concerning this event, as well as the story of what Jesus did each day during Holy Week.

PALM SUNDAY: Scripture read by a pupil—Matthew 21: 1-11.

**Picture Interpretation by a pupil**—This picture "The Triumphal Entry" by Plockhorst (The House of Art, size 8 x 10 inches is 50 cents)<sup>3</sup> shows Jesus at the height of his fame. He is entering the gate to Jerusalem. By his side is John and the other disciples are following behind him. His friends have cut palm branches and are hailing him as the "Messiah." Even the little children are tossing flowers in his path while their mothers spread their exquisite oriental rugs for Jesus to ride over. This was a day of happiness for the people recognized Jesus as their King. Who today are recognizing Jesus as their king? Who are not? (The pupil should give the answers.)

MONDAY: Scripture read by a student—Mark 11: 15-18.

**Picture Interpretation by another student**—This picture, "Cleansing the Temple" by Frank Kirchbach (Pilgrim Press, size 8 x 10 inches is 50 cents; smaller for 5 cents), illustrates this passage of Scripture. Kirchbach, in the grandeur of the Temple arch and pillars, portrays the stability of the religious customs of Jesus' day. He pictures Jesus as the dynamic center of the whole composition, who stands as firm and immovable as the great white pylon. From him roll the waves of moral indignation which have swept the porch clear and thrown the evil doers into confusion and physical combat. Behind Jesus in the archway are his disciples, one of whom is talking to a woman and child, who are seeking Jesus for protection. Today Jesus stands as the symbol of protection for the weak. Shall we name people today who need the protection of Jesus? (The pupil should name such people as refugees, and migrants.)

TUESDAY: Scripture read by a member of the group—"On Tuesday Jesus came back to Jerusalem after having spent the night in Bethany and taught in the Temple and healed those who were ill, as given in Luke 20: 1-9, and Matthew 21: 14-17."

**Picture Interpretation by a member of the**

<sup>3</sup> If you prefer you may let each speaker draw a picture on a large piece of cardboard to represent his day: Palm Sunday—Palm branches and a golden gate; Monday—Bag of money; Tuesday—The Temple where Jesus taught; Wednesday—Oriental house where Jesus rested; Thursday—Grapes and bread of the Last Supper; Friday—Three crosses of Calvary; Saturday—the Tomb where Jesus lay.

class—"Healing the Sick Child" by G. C. Max (New York Sunday School Commission, size 22 x 28 inches is \$1.50), is one of the best known of this Austrian painter's. The background of this painting is unusually plain. Against the rough stone of a city wall with its arched entrance a mother is sitting with her sick child hoping to see the Galilean as he enters. The relaxed arms and body of the child indicate a fevered sleep. The look of expectancy on the face of the mother reveals her faith in the Christ. The center of interest in this picture is the Master's face and his outstretched arm. One can almost feel the healing power surging through his arm and hand as the Great Physician heals the child. Jesus taught by his word and example that the abundant life is the life of service to needy ones in all lands and under all conditions. (Let the student tell how the church today is carrying on Jesus' example through hospitals and missionary work.)

WEDNESDAY: Scripture read by a pupil—

"This is the day of silence. We think that Jesus spent it in the home of his friends at Bethany. He probably spent much time in prayer and thought for his great task ahead." Matthew 26: 6a, and Mark 11: 19.

**Picture Interpretation by another student**—"Christ with Mary and Martha" by Hendrik Siemiradzki (Garden City Educational Company, 5½ x 8 inches, number 870, for 2 cents), portrays the old olive trees with their twisted hollow trunks just as they grow on Mount Olivet. Through the wide interspaces we see the treeless hills of Judea and the one-storyed houses of stone that form the village of Bethany. At the back a table is spread in the cool shade and Martha is busy preparing the Master's food. Jesus is resting and telling Mary about the kingdom which is within you and what he expects of her with her wealth—to help the poor, to comfort the distressed, and to bring about justice. What things today keep boys and girls so busy that they cannot think of Jesus? (The pupil should mention several.)

THURSDAY: Scripture read by a student—Mark 14: 13-26.

**Picture Interpretation by another student**—"The Last Supper" by da Vinci (Pilgrim Press, 8 x 10 inches, number AC-8, for 12 cents; or Garden City Education Company, number 169, 5½ x 8 inches, for 2 cents), is one of the great paintings of the world. Da Vinci from a very small child attracted much attention because of his eagerness for learning. He was very popular, handsome, athletic, with muscles so powerful he could bend iron, and a nature so sensitive he would buy little caged birds just for the fun of setting them free. He painted this great picture on the dining room wall of a convent in Milan, Italy, so that the monks at dinner would feel as if Jesus were present. This picture portrays the reactions of the disciples as Jesus spoke the words, "One of you will betray me." This picture of Jesus shows both the human and the divine—the forgiveness, sadness, and the submissiveness to God's will. We can tell Judas by his money bag and Peter, who is touching Jesus' shoulder because of his eagerness to know who will betray the Christ.

FRIDAY: Scripture—A student should tell the story of Thursday night and Friday as recorded in Mark 14: 26; 15: 47.

**Picture Interpretation by another student**—"Christ Before Pilate" by Michael Munkacsy (Moon-ha-chee) shows Christ in the center of the composition, dressed in white against the dark background of his enemies. He is haggard from the physical strain and loss of sleep, yet with courage, dignity, calm

forbearance, he looks his judge in the face and silently demands justice. He will not swerve from his mission, although everyone is against him. (Let the speaker tell of times when the junior high pupils have to stand alone against the crowd.)

SATURDAY: Scripture read by a student—Luke 23: 50-56.

**Picture Interpretation by another pupil**—"Holy Saturday" by Eugene Burnand portrays the tragedy of Jesus' death to the disciples as they gather in the upper room on the Sabbath. At the end of the table sits Peter sobbing; next to him is John trying to comfort him. The others stare blankly into space not knowing what to do. As the poet says:

But Calvary and Easter Day,  
Earth's blackest day, and whitest day,  
Were just three days apart—

But these disciples did not know that the next day would be Easter. This picture and the explanation are found in *Christ and the Fine Arts* by Cynthia Pearl Maus.)

**LEADER:** Let us, during this week, relive again the first Holy Week, each day reading the Scriptures that tell what Jesus did that day. (Each teacher should give the Scripture references to his class.)

**PRAYER:** That we may follow Jesus in actions as we do in our thoughts of Holy Week.

**RECESSATIONAL:** "There is a Green Hill Far Away."

## April 13

**THEME:** *Jesus, the Hero of Our Lives*

**PROCESSIONAL:** "May Jesus Christ Be Praised."

**CALL TO WORSHIP** (by the choir): "Hallelujah, Hallelujah" (from *The Hymnal for American Youth*)

**SCRIPTURE** (repeated by a girl): John 20: 1-18.

**WORSHIP CENTER:** On the altar have a picture of Christ. On either side put an Easter lily or lighted taper. ("The Nazarene" by H. Stanley Todd may be obtained from The House of Art, 8 x 10 inches for 50 cents, or 14 x 17 inches for \$1.00, or 10 x 12 inch Colorprint for \$1.50.)

**HYMN:** "Christ the Lord Is Risen Today."

**STORY** (told by a boy):

### NO ONE TO TAKE HIM TO JESUS

Benjamin with the other street urchins ran after a Roman chariot hoping to get some coins, but instead the Roman officer lashed the boys with a whip. The end of the lash with its long sharp prongs circled around Ben's head and tore across his eyes. Ben cried out in agony of pain and held his eyes as he ran to the side of the road. A water boy gave him some cool water from his pig skin. Gradually the pain subsided and Ben could open his eyes, but it was no use for he could not see. The other boys told him how fortunate he was, for now he could be a blind beggar and make lots of money. But Benjamin was too timid to go forth in the crowd to beg. He sat in a corner of a wall day after day and ate only what the other orphans had left over.

One day his friend, David, was all excited. He came running to Ben and told him about a King who had come into Jerusalem riding on a colt. Everyone was waving palm branches and shouting "Messiah." All along the way he was healing people—cripples and blind people, too. Ben's boyish face lighted up and quickly he and David started off to find the Nazarene. Every place they went, people would say, "He has just left."

All day Monday, Tuesday, and Wednesday they searched for the Messiah but could not locate him. Once they talked to a blind man who had been healed. Again they asked a rabbi, who scoffed, "Begone, he's no Messiah." David becoming tired of dragging the blind boy with him told Ben to follow a cripple who was looking for Jesus. Thursday they had no better luck. Early on Friday as Ben was crouched in a gateway trying to keep warm, an angry crowd surged past shouting, "There is Jesus. He says that he is the Messiah!"

Little blind Ben followed the crowd but when he asked which was Jesus they just sneered. He followed them to a hill outside the city. A woman named Mary, who was weeping, saw the blind boy and told him they were crucifying her Lord. Ben knew now he would never see again for there had been no one to lead him to Jesus. When they took Jesus' body away he went with this little group of men and women to a tomb where Jesus was placed. Mary, thinking only of her grief, walked away without the blind boy. Ben, not knowing what to do, curled up by the tomb and went to sleep. All day on the Sabbath he sat quite still afraid of moving lest he should get lost. His only hope was that in the morning Mary would come to the tomb and take him back to the city where he could find David. The Sabbath dragged by for the blind orphan, who was hopeless, hungry, and cold. Again he slept and the next thing he knew he saw a bright light. No, it was not a dream! A young man, a radiant young man, all in white was touching his eyes. It was Jesus! He could see! And before him were two angels and an empty tomb! He started to run down the path when he heard Mary's voice saying, "Sir, if thou hast borne him hence, tell me where thou hast laid him; and I will take him away."

Ben wanted to shout, "It's Jesus." Just then Jesus turned and said, "Mary."

Immediately Mary knew him and kneeling sobbed "Rabboni." Benjamin, knowing that Jesus was truly risen, ran all the way to the city to find his crippled friend and take him to Jesus.

**PRAYER:** That we today may help others to find Jesus.

**PRAYER RESPONSE:** "Lord, As We Thy Name Profess."

**SCRIPTURE (told by a boy):** Luke 24: 13-34.  
**RECESSATIONAL:** "The Day of Resurrection."

## April 20

**THEME:** *Early Christian Heroes*

**PRELUDER:** "The Lord Is My Shepherd."

**CALL TO WORSHIP:** "Gloria Patri."

**HYMN:** "Hail, Hero Workers" (from *Singing Worship*)

**SCRIPTURE (repeated by boy):** Acts 2: 41-47.  
**DRAMATIZATION** (by six boys):

### THE EARLY HEROES TALK IT OVER\*

**Characters:** Peter, James, John, Philip, Barnabas, Ananias (dressed in Palestinian costumes which may be made from bathrobes, colored sheets, and scarfs for turbans).

**Scene:** Secret meeting in upper room in Jerusalem. All but Peter are seated around the table on which are bread and grape-juice.

**PETER (coming in):** Well, brethren, much has happened since we last met here.

**JAMES (rising):** Welcome, Brother Peter. Do have this place.

**JOHN:** Much has happened to our little band since last we saw each other.

**JAMES:** That was the night that our brother in the faith was stoned, was it not? (*Tells the story in first person of Acts 7: 54-60; 8: 1-2.*)

**JOHN:** Yes, we deemed it advisable to leave Jerusalem. That was the best thing that has happened to Christ's message, for we have taken it to distant cities and the followers have increased daily.

**PETER:** Since the day of Pentecost people have flocked to hear of Jesus. (*Tell the story in first person of Acts 2: 1-47.*)

**JOHN:** Remember, Peter, when you and I went up into the Temple and saw the lame man? (*Tell the story in first person of Acts 3: 1-11.*) The priests did not like your sermon, so they put us in prison, but they let us go because they could not deny that the man was healed. (*Acts 4: 1-22.*)

**JAMES:** Philip, tell us of your adventures after leaving Jerusalem.

**PHILIP:** When I left Jerusalem I went to Samaria and much to my surprise I was welcomed and many people believed that Jesus is the Messiah. Later our brothers, Peter and John, came to Samaria. (*Tell the story in Acts 8: 5-25.*) I heard an angel telling me to go south toward Gaza. I obeyed the voice and had the most wonderful experience. On the road I met an officer of Candace, the Queen of the Ethiopians, to whom I explained the Scriptures and he was baptized. (*Tell the story of Acts 8: 26-39.*)

**ANANIAS:** That was a great experience, Philip, but I had one which took all the courage I had. The Lord spoke to me about Saul, who was threatening the lives of all the Christians in Damascus. I had faith enough to trust in his guidance and went to talk to Saul. (*Tell the story as given in Acts 9: 1-25.*) Barnabas, where is Saul now?

**BARNABAS:** After Saul left Damascus, I brought him here to Jerusalem but the brethren were afraid of him. (*Tell Acts 9: 26-31.*) Saul, discouraged with trying to convince people that he had changed, returned to his home in Tarsus. When I went to Antioch I felt that the church there needed a dynamic personality such as Saul's so I went to Tarsus and persuaded him to accompany me to Antioch. He is there now doing a great work for our Master and his church. In Antioch we are called Christians (like-Christ). (*Tell the story of Acts 11: 19-26.*)

**ANANIAS:** I am glad to hear that Saul is doing so well. He has a great spirit and I believe will do much for the church.

**BARNABAS:** I must not tarry longer. My work in Antioch is waiting.

**JAMES:** Before our brother departs, let us all rise and repeat together the benediction which Laban and Jacob offered at Mizpah.

**ALL (rising and repeating together):** Genesis 31: 49.

**SONG BEFORE PRAYER** (sung by a girls' quartet): "O Thou, by Whom We Come to God" (from *American Junior Church School Hymnal*)

**GUIDED SILENT PRAYER** (by an expressive reader):

Help us, Dear Father, to have the courage of an Ananias to talk with others about Jesus. (*Pause for meditation*)

Help us to have the faith of a Peter to follow God's guidance. (*Pause for meditation*)

Help us to have the will power of a Saul to do what is right even though others doubt our motive. (*Pause for meditation*)

We thank thee, dear Father, for these

\* This dramatization may be shortened if necessary.

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great lives who followed so closely the footsteps of thy dear Son, Jesus Christ. Amen.  
RECESSATIONAL HYMN: "Marching with the Heroes" or "Heroes."

## April 27

THEME: *Paul, An Early Hero of the Faith*  
PRELUDE (alto solo): "I Bind My Heart with This Tide."

CALL TO WORSHIP (by four pupils):

Psalms: (First) 95:1a; (Second) 95:2;  
(Third) 105:33; (Fourth) 107:31

HYMN: "Rise Up, O Men of God!"

SCRIPTURE (repeated by a boy): Acts 16: 9.  
(repeated by a girl): Acts 16: 13-15.

OFFERING: To carry on the work which the early heroes of the faith have started.

Response: "Thy Work, O God, Needs Many Hands"

DRAMATIZATION (by seven boys and one girl):

THE MIDNIGHT FALL\*

Characters: Paul, Eutychus, Timothy, Luke, Tychicus, Aquilla, Priscilla, Silas. (All dressed in Palestinian costumes)

Scene: Nearly daybreak in the third story of a house in Troy. All are seated around a table except Luke, who is absent, Eutychus who reclines in a chair, and Paul who is leaning over him and asks:

PAUL: Are you all right, Eutychus? I must know before we go on our way. The ship is waiting and we hope to get to Jerusalem before Pentecost.

EUTYCHUS (*sitting up straight*): What happened? I feel somewhat dazed.

PAUL: Dost thou not remember last night after we had finished our meal and I was preaching? You were sitting in the window and not only went to sleep but fell out the window.

EUTYCHUS: Did it disturb the meeting?

TIMOTHY: Practically broke it up with everyone chasing down stairs to see if you were dead. (*Finish the story as told in Acts 20: 7-12.*)

LUKE (*coming in*): The boat will not sail until dawn, Paul. (*exits*)

TYCHICUS: Please tell us more about your journey into Europe.

AQUILLA: We had a great time in Corinth didn't we, Paul? I'll never forget the day you came to our door and said you were a tent maker and needed a job. Just then Priscilla and I had more orders than we could fill. You were the answer to our prayer. But more than physical help you told us of Jesus concerning whom we had not yet heard.

PRISCILLA: Yes, I felt very sorry for you. You looked hungry, tired, and discouraged. You thought no one in that wicked city of Corinth would listen to the good news of Jesus.

PAUL: Yes, I was discouraged until I heard God speaking to me one night saying (*repeat Acts 18: 9-10.*)

TIMOTHY: I cannot imagine Paul afraid. The first time I saw him he was preaching in Lystra. My mother had sent me to town on an errand and I saw the great crowd. They were telling that two gods had come to town and had healed a lame man. But when these gods said that they were just human the people thought they must be the evil ones so they tried to kill Paul. (*Tell the story of Acts 14: 8-20.*) As I saw the stones being hurled at Paul with never a harsh word from his lips, I said that I wanted to be a follower of Jesus, too. I went out of the city along the Iconium road to our home and told my mother and grandmother, with whom I lived, that I wanted to be a follower of Jesus, for Paul had such courage in the face of death.

PAUL: Yes Timothy, I remember you so well. I thought then that bright, enterprising boy would be a great help to the church. When I started on this missionary journey with Silas we decided to visit Lystra. There I found you after two years an even more promising lad. That night I had a visit with the presbyters of the church and they said your mother, Eunice, and grandmother, Lois, were good Christians and that you would be a great help to me. (*Acts 16: 1-8.*)

TIMOTHY: I am glad I came for wasn't it a thrilling adventure to cross from this city of Troy to Philippi after you had heard the voice? (*Tell Acts 16: 9-15.*)

SILAS: That was a thrilling adventure! Remember, Paul, how we were thrown into prison. (*Tell Acts 16: 16-40.*)

PAUL: Luke stayed there while the three of us went to Berea. Leaving Silas and Timothy there I went on to Athens. (*Tell the story of Acts 17: 1-34.*)

AQUILLA: Then you came to Antioch. What a wonderful day it was, when we learned that God had sent his Son to earth to show us how to live.

PRISCILLA: To be a Christian is the most wonderful adventure a person can have. Even tent making becomes a joy when we have brother Paul to tell us the glories of Jesus' life and death. Isn't it wonderful to know that we have such a friend who has conquered death? Easter has meant so much to us this year for it has given us the courage to become missionaries and tell others of Jesus. I'd like to know what it has meant to the rest of the group.

EUTYCHUS: May I become a follower of Jesus, too?

LUKE (*enters interrupting*): Paul, dawn is breaking and soon our boat will be sailing. We must be on our way.

PAUL: Let us all stand and repeat together our shepherd psalm.

ALL: (*repeat together*): Psalm 23.

PAUL (*praying*): May the Lord be our shepherd as we now depart to our several duties and may we each be guided to do the will of God as we are capable. Amen. (*All depart.*)

HYMN: "The Lord Is My Shepherd" (the group singing as they go to classes.)

## Senior and Young People's Department

By Henry David Gray\*

THEME FOR APRIL: *Early Heroes of the Faith*

### For the Leader

Easter symbolizes the rebirth of the world. Strong, creative men and women symbolize the rebirth of persons. The object of this month's worship services is not merely the presentation of four characters of the early church. It is also to challenge youth to create life anew, to overcome obstacles, to live "to the full."

The worship services will be more significant if they are practiced ahead of time. Even the most experienced leader may profit from reading the Scripture aloud in the hearing of a good friend. If the leaders are young people, practice of the entire service is almost essential. No amount of outlining on paper or reading to oneself can substitute for this "full dress rehearsal."

The four characters in the series epitomize certain great qualities of Christian personality, courage, triumph, using one's talents, and fearlessness. These qualities are much needed in our day.

For motion pictures, see list given in Intermediate Department, above. Also suggested is *The Life of Saint Paul Series*, \$3.00 per reel, available from same sources.

## April 6

THEME: *Courage*

PRELUDE: "All Hail the Power of Jesus' Name!"

CALL TO WORSHIP: Psalm 27:1, 14a, b.

INVOCATION: First, let there be a moment of

\* Secretary of Young People's Work and Student Life, Division of Christian Education, Congregational Christian Churches.

silence, with the piano playing softly "Hear Our Prayer, O Lord."

Our Father God, we seek new strength in this hour of worship. By the example of those who have followed thee in times long past, and by thy presence here, give us courage to live as Christians. Amen.

HYMN OF PRAISE: "Fairest Lord Jesus."

SCRIPTURE: Acts 27: 21-25.

PRAYER:

For the glory of Palm Sunday we thank thee, Lord. As Jesus entered the Temple and drove out those who were unworthy, so, O God, enter into our hearts and drive out all that is unworthy. Forgive us for unkind thoughts or words or deeds. Teach us to be thoughtful, kind, and sincere. Let the glory of Jesus be seen in our lives. Let our influence and example lead other young people to trust and love thee. May the wonderful power which made Jesus strong make us strong. As he conquered, so may we conquer, too. In his name, Amen.

THOUGHT FOR TODAY:

### POLYCARP THE COURAGEOUS

Courage is the ability to hold your ground when everything around you is going wrong. Sometimes that means facing overwhelming odds. Sometimes it means the steady endurance which wins in the end. Sometimes it means bearing defeat without flinching.

Courage was much needed in the early days of the church. The odds were against the little group who believed in Jesus. To live as Christians in an unchristian world required endurance. To face the persecutions of emperors, local governments, and one's own countrymen was difficult. It took a lot of courage to be a Christian in Jerusalem or Antioch or Rome.

Polycarp had courage. As a leader of the church at Smyrna he faced the evils in his city, encouraged his fellow Christians, and was able to "take" opposition. In those days the churches observed many different days as Easter Sunday. Polycarp wanted all the churches to celebrate Easter at the same time. He went to Rome to persuade others to cooperate with him. On his return to Smyrna he served the churches during a time of great opposition.

The opposition became so great that Polycarp fled and took refuge in a monastery. One

story is that he fell asleep and dreamed that his pillow was aflame. As he dreamed he heard One calling for help. Under the influence of the dream Polycarp returned to Smyrna to serve the suffering Christians there. He was taken prisoner. The authorities urged him to say he was not a Christian. He refused, so he was publicly burned at the stake. As the flames leaped about him a last chance to turn back on Christ was offered. Polycarp replied: "Eighty and six years have I served him and he has done me nothing save good. How, then, can I curse my Lord and Saviour?"

Do you fail Christ in high school when the odds are against you, when temptation meets you again and again and again, or when you are defeated? Courage is ability to endure without flinching.

HYMN: "Stand Up, Stand Up for Jesus."

CLOSING WORDS: "Let the words of our mouths and the meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer."

POSTLUDE: "Lead on, O King Eternal."

### April 13

THEME: *Triumph*

PRELUD: "Unfold Ye Portals," by Gounod.

CALL TO WORSHIP:

Arise, shine! for thy light is come,  
And the glory of the Lord is risen upon thee.  
Behold, darkness hath covered the earth  
And gross darkness the people.  
But the Lord shall arise upon thee,  
And his glory shall be seen upon thee,  
And all people shall come to thy light,  
And kings to the brightness of thy rising.

—Adapted from Isaiah

PRAYER OF INVOCATION: Let there first be a moment of quiet, the piano playing softly "Hear Our Prayer, O Lord."

Father in heaven, who lovest us all,  
Grant us thy blessing we pray  
Lighten the burdens that press down upon us,  
Grant us new strength this day.

Father in heaven, Glorious in mercy,  
Lead our steps upward, we pray.  
Brighten the hours with the joy of thy presence.

Lord, life us up, today.  
In Christ's name, Amen.

HYMN OF PRAISE: "Christ the Lord Is Risen Today."

SCRIPTURE: Romans 8: 9-14 (Goodspeed's translation)

THOUGHT FOR THE DAY:

#### LIFE ETERNAL

Eternal life does not just mean that we live on forever. Eternal life begins here and now. It is a kind of life which death cannot destroy because God is its center and power. Noble, winsome, loving spirits can never die. They only truly live.

Augustine tells in his *Confessions* how he came to his first real Easter. As he was brooding over the wrong things he had done, he heard from a neighboring house a voice which repeated the words, "Take up and read; take up and read." "Instantly," says Augustine, "my countenance altered. . . . So, checking the torrent of my tears, I arose; interpreting it to be no other than a command from God. . . . I seized (the Bible), opened, and in silence read. . . ."

That was Augustine's great rebirth of spirit. It came as a result of years of searching. From that time on Augustine applied his keen mind and tremendous energies to the cause of Christ. Probably no single person, outside the New Testament, has given more to the church. But his triumph as a

great leader, author, and statesman began with his triumph over himself. "No man is free who cannot command himself." There is no resurrection for us until there is a resurrection in our own hearts.

PRAYER: Father of all men, we thank thee that Jesus is risen from the dead. We are grateful for his triumph over sin during his life time on earth, and for his triumph over death. Lead us, we pray thee, to live lives worthy of eternity. Help us to bring peace, joy, and understanding into our homes and schools and clubs. Forgive us when we do not triumph over ill will. Grant that we may share the joy of Jesus this Easter day. In his name, Amen.

HYMN: "The Day of Resurrection."

CLOSING WORDS: "The Lord bless us and

keep us from this day forth and even forever more." Amen.

POSTLUDE: "Alleluia," by DuBois.

### April 20

THEME: *Using Our Talents*

PRELUD: "Traumerei," by Schumann.

CALL TO WORSHIP:

O come let us worship  
And bow down.

Let us kneel before the Lord our maker  
For he is our God.  
And we are his people.

INVOCATION: Let there be a moment of quiet as the piano plays softly "Hear Our Prayer, O Lord."

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Bring us to this moment with true desire to worship thee in spirit and in truth. Let the glory of each newly opened flower draw us closer to thy side. Let the wonder of old friendships show us a little of the wonder of thy great love. In Christ's name, Amen.

**HYMN OF PRAISE:** "O Worship the King."  
**SCRIPTURE:** John 17: 19 (Moffatt's translation); Matthew 16: 25  
**THOUGHT FOR THE DAY:**

**EACH IN HIS OWN WAY**

I once knew a grown man who had a ten-year-old mind. He was unable to do many of the things that most of us can do. Yet he contributed a great deal to his community by playing in an orchestra. He could get all the notes and he could keep time. He could not interpret music like Kreisler, but he was using his own talent well.

The church has grown in numbers and in power through men and women who have dedicated their talents to its service. Tertullian was a lawyer who became one of the first and one of the grandest writers of the early church. His talent gave us volumes that are still read 1700 years after his death. No wonder! His books are full of great thoughts and pointed sayings. It was he who wrote, in the midst of persecution:

"We conquer in dying; we go forth triumphant at the very moment when we seem subdued. . . . The oftener we are mown down, the more do we grow in number. The blood of Christians is the seed of the Church." Here was talent dedicated to Christ.

All of us possess talents. We may not be as unintelligent as the man with the ten-year-old mind nor as brilliant as Tertullian, but we can use the talents we have and use them well.

**PRAYER:** From thee, O God, comes every talent. We have done nothing to earn the gifts which have been ours since birth. We thank thee for the minds that are quick to find the truth, for hearts ever ready to understand another's need, for hands continually busy helping others in thy name. We do not ask for easy lives, O God. We seek each day some chance to do a little good and to bring some comrade closer to thy side. Grant us this chance. Give us eyes to see it and the will to do thy will. In Jesus' name, Amen.

**HYMN:** "O Jesus, I Have Promised."

**BENEDICTION:**

The Lord bless us and keep us.  
The Lord make his face to shine upon us  
And be gracious unto us.  
The Lord lift up the light of his countenance up on us,  
And give us peace.

**POSTLUDE:** "Postlude," by Haydn.

April 27

**THEME: Fearlessness**

**PRELUGE:** "The Lord is in His Holy Temple."  
**CALL TO WORSHIP:** "The Lord is in his holy temple, let all the earth keep silence before him."

**INVOCATION:** A moment of quiet during which the piano plays softly "Hear Our Prayer, O Lord."

Our Father God, remind us of all young people in Europe and Asia who need thee sorely. Make us conscious of their pain, hunger, and despair. Grant us the fearlessness to speak out against wrong wherever we meet it. In Christ's name, Amen.

**HYMN OF PRAISE:** "Lead on, O King Eternal."

**SCRIPTURE:** Acts 4: 13-15, 18-20.

**THOUGHT FOR THE DAY:**

**CHRYSOSTUM THE FEARLESS**

When the leader of your gang says, "We're all going out to *Mac's Place*," what do you do? Do you go along even if *Mac's Place* is a beer joint?

Christians have always faced this problem. A certain wealthy family in Antioch had a son named John, born about the year 346. His mother was twenty years old when his father died. She enabled John to get a good education, and in 386 he became a full-fledged minister. For twelve years he was the greatest preacher of the church, and a huge congregation crowded to hear him each Sunday.

He was so popular that he was made head of all the Greek churches and was transferred to the capital of the Eastern Roman Empire. There he found political corruption, low morals, much drinking, and many bad practices. He spoke out against them. condemned luxury, over-eating, and all types of evil. The Empress and many higher-ups opposed him. When a silver statue of the Emperor was erected near his church, with terrible pagan ceremonies, John is reported to have said from his pulpit, "Again Herodias is dancing; again she demands the head of John on a platter." At any rate he was exiled to a dismal little Armenian village. Even there he had great influence. Over two hundred of his letters written from this village show the extraordinary power, purity, influence, and fearlessness of John. Years after, he was called Chrysostom, which means golden-tongued. By that name he is known to history.

The church today is built upon the fearlessnesses of men like Chrysostom, who cared more for truth, justice, and righteousness than they did for emperors, wealth, and social honors. The church of tomorrow is being built upon the fearlessness of those who care more for honesty, sincerity, and kindness than they do for money, prestige, or power.

**PRAYER:** Dear God, whenever we meet wrong give us confidence in the might of right. If others scorn the upward way, may we continue to walk toward the light and make allowance for their failings, too. Teach us how to be strict with ourselves and easy with others. Above all, may we find in thee the inspiration to live pure, speak true, and follow the Christ. In his name, Amen.

**HYMN:** "Living for Jesus."

**BENEDICTION:** The peace and power of God strengthen and keep you, always. Amen.

**POSTLUDE:** "Living for Jesus."

**A field worker uses visual aids**

(Continued from page 11)

children's activities, both in sessions of the regular church school and in vacation church school, and in projecting them for the highly enthusiastic members of the children's workers' seminar at the state convention. At this same state convention it was found that movies of summer conferences had excellent promotional value in the youth workers' seminar.

But religious educational field work involves more than regular routine planning of convention programs. For the most part, field workers are free to work out their own schedule of dates and speaking engagements. It is here that visual aids can assist them greatly. A director of religious education for a state or area or for a city council, or a secretary of a state denominational organization must have something attractive to present to churches so that his services will be in demand. It is obvious that the field worker who possesses a fine supply of movie film that he has taken himself, or an excellent set of film slides of religious art subjects, will not be lacking for opportunities to show them in churches.

Young people's conferences in the summer offer an especially good opportunity to take movies for use in the winter. The writer has found that a movie he made showing the various events of a day in conference has excellent promotional value. The plan was to get scenes of morning reveille, then morning watch, breakfast, classes, recreation, vespers, and social life. When shown at youth rallies and other meetings this picture never fails to excite great interest. There is something about seeing these pictures on the screen that builds enthusiasm for going to conference next summer far better than merely talking about these attractions could do. It has always seemed also that the use of this film followed sound educational principles.

The use of such program helps makes one conscious of his part in building the Kingdom of God. The field worker must feel keenly the importance of making himself efficient to the highest degree. He has opportunities that the worker in the local church does not have. Therefore he must keep in touch with the world of scientific progress and make use of all available aids.

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### Meditations

(Continued from page 5)

Whenever Jesus walks with people they are never quite the same after he leaves them, for new visions have been given to them and greater power and strength is in their hearts. This is exactly what happens, when in his presence, we contemplate the narrow limits of the fellowship of most of our churches, and in judgment upon ourselves realize that there should be "neither Jew nor Greek," "bond nor free," "for all are one in Christ Jesus."

### Fourth Week

"Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." This sense of witnessing before the world has been central to the Christian ever since Jesus gave that command. Not only is this an individual responsibility but a corporate one for the church as well.

Let Jesus walk again with you, if you dare, within your own community and even within the shadow of the steeple of your church. Would you carefully select your route so that he would not see the depths to which civilization has descended in its search for thrills and entertainment? How could you conceal the contrast of wealth and poverty from him with its tremendous toll at both extremes of the lives and souls of men? And would you try to explain away the fear and insecurity marking every face as it reflects the heinousness of war or the blackness of a future filled with bloodshed and hate?

You can be sure that as Jesus walked with you he would

say something like this, "My church must bear witness against the forces of the world which cause conditions such as these. That graceful, slender spire cannot remain unspotted from the world by trying to stay aloof from the world, for then the cross upon its altar becomes a travesty and a mockery. Rather it can stay unspotted only as it spreads the light of truth on all the conditions of men, inspiring those within its fellowship to build a new and better world."

The church today is thought inconsequential by many, not so much because of the confusion and tempo of the times as by the irrelevance of its frequently inarticulate voice. It must be understanding enough to recognize the needs of all those who come to its doors whether they have tasted of the bounties of life or whether they toil before huge blast furnaces and set their strength against the hills. One of the reports of the Amsterdam Conference begins by quoting, "Fishers of men must go down to the sea; they cannot expect the fish to come up to the mountain-top." The church must stand at the cross-roads of the world, not to one side, but central where the currents of life and civilization can flow through it and be blessed.

Whenever Jesus walks with people they are never quite the same after he leaves them, for new visions have been given to them and greater power and strength is in their hearts. This is exactly what happens when in his presence we contemplate the church as a witness to Christ at a time when a new political and economic order needs to be built; a new social world where boundaries of nationalism, racial superiority, and class privilege make way for the brotherhood of man and the redemption of the world.

# Current Feature Films ★★★★

**After Mein Kampf** (Crystal, Films; British-made) *Pseudo-documentary*. Studio-made scenes purporting to show Hitler's life and nazi deeds of terror inserted among newsreel shots of actual events. . . . Difficult for audience to distinguish factual from studio scenes. Crudely put together. *Hysterical*.

**Behind the News** (Rep.) F. Albertson, Lloyd Nolan. *Melodrama*. Jarred from alcoholic cynicism by adoration of new "cub," ex-crack reporter renews old idealism, helps expose city hall scandal. . . . Theme is one with opportunity for worth-while, dramatic development, but film tumbles into just another *melodrama*, with the solution of the crime the chief end. **M**

**Buck Privates** (Univ.) Bud Abbott, Lou Costello. *Farce, with music*. Life in a training camp, with pretty hostesses, swing music, a pair of comedians to keep thing lively, and spoiled boys being reformed all over the place. . . . *An effort to make army camp life appear a glorious experience*.

**Dr. Kildare's Crisis** (MGM) Lew Ayres, L. Barrymore, Laraine Day, R. Young. *Drama*. The young doctor and his fiancee are dismayed when it seems her brother is suffering from hereditary epilepsy. But old Dr. Gillespie helps them work out the solution. . . . Like the rest of this series, the film is honest; the problems everyday ones; the people real; the moral issues logically and admirably handled; the direction effective; the acting sincere. *Excellent*. **M**

**Escape to Glory** (Col.) C. Bennett, Pat O'Brien. *Melodrama*. Rending experiences and emotional reactions of a group of passengers on a British freighter as war is declared and a German submarine encountered. . . . Feeling of suspense, of terror is effectively created, and there are good characterizations. *Grim, tense, compelling*. **M**

**Four Daughters** (War.) Lola, Priscilla, Rosemary Lane, Jeffrey Lynn, Claude Rains, May Robson. *Domestic life*. Father Lemp backs son-in-law Ben's real estate venture, thus losing town's respect, home, job. The family pitches in, however, and all ends well. . . . Things come out too miraculously to be convincing, but film is more than redeemed by the delightful portrayal of family life and cooperative spirit. Fine musical score. *Appealing*. **M, Y**

**Here Comes the Navy** (War.) James Cagney, Pat O'Brien. *Comedy*. Reissue of film made in 1934. A cocky young steel worker joins the Navy to "get even" with petty officer he dislikes. He runs riot at first, but the Navy makes a new man of him. . . . No actual war propaganda, but the Navy is of course extolled as a grand place to make men of young egotists—after they learn to knuckle down. *Enjoyable comedy*. **M, Y**

**Hudson's Bay** (Fox) Laird Cregar, Muni, Vincent Price, Gene Tierney. *Historical*. How trapper Pierre Radisson persuaded a group of decadent Englishmen to found the fur company, and how despite their avarice he kept deals with Indians honest. . . . A

These estimates are prepared by Independent FilmScores, a private reviewing service.

Bold-face letters indicate groups, if any, to which a given film is likely to appeal. **M**—Mature Audience; **Y**—Younger; **C**—Children. (It is understood that no full-length film is considered suitable for children under eight years of age.)

Explanation of symbols preceding certain titles:

\*—Outstanding for Family.

†—Outstanding for Mature Audience.

thrilling outdoor film, although the minor theme—the love story of the English lord who backed the original venture—is weaker. *Good*. **M, Y**

**Jennie** (Fox) Wm. Henry, V. Gilmore, L. Stossel. *Domestic life*. A high spirited girl marries into a family cowed by a dominating father. She sets about to stand them on their own feet. . . . This unpretentious little film is more real than dozens of highly publicized productions. Excellent re-creation of atmosphere of small town in early 1900s. *Interesting, honest, appealing*. **M, Y**

**The Lady with Red Hair** (War.) M. Hopkins, Claude Rains, H. Westley. *Drama*, based on memoirs of Mrs. Leslie Carter, famous actress of forty years ago. Her unrelenting ambition, her disappointments, her tempestuousness, her triumphs. . . . Although not to be taken as a serious biography of the actress, film is smoothly directed and tells a moving story. Setting and costumes carefully done. *Interesting*. **M, Y**

**Let George Do It** (Film Alliance; British-made) Phyllis Calvert, George Formby. *Melodrama, with music*. George, supposedly stupid, discovers that the orchestra he joins in Norway is signalling British ship movements via musical notes to the nazis. So, with the help of a pretty British spy, he goes into action, foiling the plot after hair-breadth escape and a wild submarine ride. . . . The suspense is well handled, the comedy portions delightful, the musical numbers pleasant. *The kind of war film we hope the British continue, forgetting "After Mein Kampf"* (above). **M, Y**

**Meet the Missus** (Rep.) S. Charters, Ruth Donnelly, Roscoe Karns. *Farce*. The family needs money in a hurry, but before things come out right they have all kinds of trouble. . . . In this series, the "Higgins Family" are good-humored folks. But they are caricatures, and the films soon go so dizzily slapstick you are all worn out.

**Night Train** (British film, released by Fox) Rex Harrison, M. Lockwood. *Melodrama*. A Prague scientist and his daughter in weird flight from Berlin, helped by British agent disguised as nazi officer, with outcome in doubt until final Alpine dash. . . . Remin-

iscent of films like "The Thirty-nine Steps," with casual clues and perfect suspense in every detail. Incidental scenes, too, have a fine touch of reality. *Of its kind, a gem*. **M, Y**

**Phantom Submarine** (Col.) Bruce Bennett, Anita Louise. *Adventure*. Under Navy secret service orders, newspaper girl stows away on a treasure-hunting ship near where a suspicious submarine has been seen. Weird happenings ensue. . . . Everything that could be stowed away in a thriller is here, yet it has been handled so matter-of-factly as to be fairly believable. *Better than average melodrama*. **M, Y**

**The Philadelphia Story** (MGM) Cary Grant, Ruth Hussey, K. Hepburn, J. Stewart. *Comedy*. Picture-weekly staff members, sent to cover wedding in exclusive Philadelphia home, join ex-husband in bringing bride-to-be to her better self. . . . Like the play of which it is a faithful screening, film is witty, smooth, ably presented; like the play, too, it is based on implication that mainly by getting the heroine thoroughly drunk can her intolerance and selfishness be permanently overcome. *Brilliant, but with feet of clay*. **M, Y**

**Pride of the Bowery** (Mono.) Leo Gorcey, Bobby Jordan. *Comedy*. Young would-be prizefighter is fooled into joining the C.C.C. by his pals; tries to rule the roost; is finally won over and led to prove his worth. . . . Amateurishly handled, and the tough-talking hero and his prize-fighting are rather wearying. C.C.C. program is acceptably presented, although made to appear rather paternalistic. *Fair*. **Y**

**Santa Fé Trail** (War.) O. de Havilland, E. Flynn, Van Heflin, R. Massey. *Romance* among West Pointers sent to quell Kansas slavery disorders in 1850s, with the envisioning of a future railroad and the Harper's Ferry raid thrown in. . . . Massey and Heflin as John Brown and the follower who betrayed him give memorable performances; otherwise, film is a routine love story against a glamorous background. *Elaborately staged, but as drama or history it heads nowhere in particular*. **M, Y**

**The Son of Monte Cristo** (UA) Joan Bennett, Louis Hayward, George Sanders. *Melodrama*. By dint of much sword play, secret corridors, etc., the banker son of the famous count rescues the people and duchess of Lichtenberg from an upstart dictator. . . . In the style but hardly the dashing spirit of the "Zorro" films, with realistic portrayal of duels that will hardly be pleasing to the sensitive. For those who must have their adventure, however, the film will prove *entertaining*. **M, Y**

**This Thing Called Love** (Col.) M. Douglas, R. Russell. *Comedy*. Complications arise when a "career woman" decides to try being married in name only for three months in order to insure her marriage against divorce—with the husband objecting. . . . There are a number of ludicrous situations, and the film is smoothly handled. But it wears itself out with much ado about nothing. Ultra sophisticated, it frequently skirts the risque. *The bedroom farce to end all bedroom farces*. **M**

**Victory** (Par.) Jerome Cowan, Betty Field, C. Hardwicke, F. March. *Melodrama*, based on Conrad novel. Disillusioned pair, fugitives from treachery, find happiness on uninhabited island, only to have it threatened by villainous trio who invade their haven. . . . Expert delineation of evil by Hardwicke and Cowan have much to do with film's effectiveness. Director's leisurely building-up of atmosphere is well done. Speedy elimination of menaces makes climax pat, hard to believe. *Unpleasant but compelling.* M

## Films for Church Use

Evaluations by the Committee on Visual Education of the International Council of Religious Education

**The Disinherited**—2 reels (22 min.) 16mm. Sound Rental \$1.00

This is an interesting photographic record of actual life situations in the social work and program of the Children's Aid Society of New York City, such as playground experiences, group work, health examinations, and the like. It should serve well to awaken the public to undesirable social conditions as they exist in a crowded city, and to give accurate, first-hand information through actual photographs. It might probably best be used to stimulate thinking, discussion, and further investigation with groups of high school students, young people, and adults. The sequence of events is good; the picture tells its story well. Some may object to a scene of boxing. A running descriptive story in sound accompanies the picture.

*Content:* Good; *Technical quality:* Good

Available in New York vicinity from Children's Aid Society, 105 E. 22nd Street, New York, New York. Elsewhere from Walter O. Gutlohn Inc., 33 West 45th Street, New York, New York.

**Love Is Never Blind**—1 reel (11 mins.) 16mm. Sound Rental \$1.50 (part of a series under the general heading "Voice of Experience")

Blind young man and deaf mute fall in love. Mother of the boy opposes marriage, but Voice of Experience wins her over. Well done and convincing. Could be used with parents' groups. Would probably evoke discussion only if stopped at point of mother's opposition before Voice of Experience has settled the problem.

*Content:* Fair; *Technical quality:* Fair

Available from Bell & Howell, 1801 Larchmont Avenue, Chicago, Illinois.

**Give Us This Day Our Daily Bread**—1 reel 16mm. Silent Rental \$1.50

This is a motion picture of interest to church schools, Parent-Teacher Associations, women's church organizations, and similar groups. It has been carefully filmed in the Near East and faithfully depicts the Old Testament methods still used today, of plowing, planting, reaping, gathering into barns. In most instances the Scriptures are accurately quoted, and the movie explains some obscure meanings of the text. The film is good education.

*Content:* Good; *Technical quality:* Good

Available from Ideal Pictures Corp., 28 E. Eighth Street, Chicago, Illinois.

## New For Lent

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Barabbas, a political revolutionist, witnesses the arrest of two thieves who become his prison mates when he is later captured and thrown into prison. The film brings out the background factors dominant in the crucifixion of Jesus.

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# III. What's Happening ••

♦ THE NATIONAL COMMITTEE OF CHURCH WOMEN again issues a call to all Christian women in the United States to unite in a nation-wide observance of what has become a notable feature of their work, the May Luncheon, to be held this year Thursday, May 1. The theme is "Thy Kingdom Come—through the work united hearts can do." Emphasis is being placed on the three-fold purpose of the Luncheons, namely, a growing sense of church unity, the joy of Christian fellowship, and the power of Christianity in this day of need.

♦ UP TO December 1, 1940, \$263,400 had been given to support what are now called Orphaned Missions. People of a host of Protestant faiths have sent gifts to provide the emergency needs of Danish, Norwegian, Dutch, German, Belgian, and French missions without discrimination of nationality or creed. These gifts—not for the missions of one's own denomination but for the missions of the universal church—are convincing evidence of the world-wide fellowship of Christians.

## Personal Notes

♦ DR. FRANK LANGFORD, who had been since 1925 General Secretary of the Board of Christian Education of the United Church of Canada, died suddenly on January 15. Dr. Langford was vice-president of the International Council of Religious Education, a member of its Board of Trustees, and vice-chairman of the Educational Commission. On the day of his death he had written to Dr. Ross agreeing to lead the devotions at the coming meeting of the Board of Trustees. He was an able supporter of International Council work for many years and his career was reported briefly on the page "Finally—" of this magazine in April, 1940.

♦ MISS BERNICE BUEHLER was elected children's division director of the Evangelical and Reformed Church at a recent meeting of its Board of Christian Education and Publication. She is the first staff member to have responsibility for this work alone. Miss Buehler has a B.R.E. degree from Boston University and a B.D. from Yale University. While studying in New Haven she was employed as children's director by the Church of the Redeemer in that city, and after her graduation served as director of religious education for the same church. For

the past three years she has been teaching in the weekday church schools of Wooster, Ohio. Her summers have been devoted to leadership in the camps and training schools of the Evangelical and Reformed Church. She has also served the Board as a laboratory school director and as a lesson writer. Miss Buehler's work has taken her into interdenominational circles and she is known to many of the children's workers represented in the fellowship of the International Council. They look forward to working with her as she assumes the duties of her important new position.

♦ DR. R. J. McLANDRESS, Director of Religious Education for the Indiana Synod of the Presbyterian Church, has resigned from this office, the resignation taking effect February 1. He has worked for twenty years in the interest of Christian education in Indiana. He introduced vacation schools to the synod, organized young people's conferences, founded Kosciusko Lodge which is used as a summer school of religious education, organized young people's leagues, and directed leadership education in camp, conference, and local church programs.

♦ MISS LENA KNAPP, formerly of the staff of the International Council of Religious Education, will sail from New York on March 29 for Argentina, on the S.S. *Brasil*, American Republics Line. She is to teach at the Union Theological Seminary in Buenos Aires after completing her language study.

## State and County Council Happenings

♦ THE PENNSYLVANIA State Council of Christian Education recently appointed a superintendent of weekday religious education, Dr. C. A. Hauser, who had been loaned on part time by the Evangelical and Reformed Board of Christian Education. Dr. Hauser has been working with a strong state committee since last fall. The Committee has undertaken a preliminary survey of weekday work, is developing a pamphlet on the legal status of the work, and is selecting certain communities as experimental centers which may be described as patterns for other communities.

♦ THE OKLAHOMA Council of Religious Education recently voted to expand its work and become a Coun-

cil of Churches and Christian Education. Under the leadership of Dr. T. H. McDowell of Enid, recently elected president, plans are under way for working out the details of the new organization.

♦ THE NORTH DAKOTA Council of Religious Education held its annual meeting at Fargo on January 9. An integrated cooperative program under the leadership of Rev. C. A. Armstrong and the state denominational leaders was projected.

♦ THE MINNESOTA Council of Religious Education held a meeting of the State Planning Commission at Stillwater January 6 and 7, in which the Minnesota Federation of Churches and the Minnesota Council of Church Women participated. The close cooperation of the three groups is indicated in the establishment of a Department of Evangelism and Worship in the Council of Religious Education, to work with a similar committee in the Council of Churches, and the recommendation that county councils of religious education appoint committees on evangelism and worship. Announcement was made of plans for a new laboratory school, the Morris Summer School of Religious Education, in which the religious education councils of Minnesota, North Dakota and South Dakota will cooperate. The school will be held in Morris, Minnesota from July 7 to 17. Six states—North Dakota, South Dakota, Iowa, Nebraska, Wisconsin and Minnesota—have been cooperating in the Faribault Summer School for several years. Various denominations have cooperated in making available national staff members to direct the Laboratory School.

## Coming Events

Meetings of Interest to Leaders in Christian Education

### MARCH

12-21 Missouri Regional Conventions, Mexico, Springfield, and Maryville  
19-30 Christian Education Conferences in Oregon and Washington, under auspices of the Evangelical Church  
20 Institute for Teachers of Children, Baltimore

### APRIL

17-19 Conference on Christian Family Life, Chicago  
21-26 Meetings of Committees of International Council of Religious Education  
22-23 Board of Christian Education, Evangelical and Reformed Church, Annual Meeting, Philadelphia  
22-24 76th Iowa State Convention, Cedar Rapids  
25-27 Conference, United Stewardship Council Harrisburg, Pennsylvania

# Graded Curriculum and General Program Materials

Published from October 15, 1940, to January 15, 1941

THE DEPARTMENT OF RESEARCH announces in this bibliography twenty-five new publications from twelve publishing houses. Although this is a smaller number than is usually released during a given quarter, leaders will find many materials for giving added interest to programs this spring. Editors and publishers cooperate in the preparation of these quarterly lists.

Beginning with the December 1938 issue, these lists have appeared quarterly in the September, December, March, and June numbers of the *International Journal of Religious Education*. Earlier issues of the *Journal* are available at 15 cents per copy.

## I. Religious Education of Children

### A. Primary, Junior, Junior-Intermediate

GRADED LESSON SERIES. Year III, Part 10. Gertrude McIntosh, *Helping in God's World*. Primary Bible Lessons, 13 four-page leaflets, \$1.16. Primary Handwork Booklet, 15 p., \$1.10. Teacher's Book, 88 p., \$2.50. Toronto, United Church Publishing House, 1941.

GRADED LESSON SERIES. Year III, Part 10. Ailsa Little, *Building a Christian World*. Junior Bible Leaflets, 13 four-page leaflets, \$1.15. Teacher's Book, 96 p., \$2.50. Toronto, United Church Publishing House, 1941.

PARMELEE, ALICE. *Building the Kingdom*. New York, Morehouse-Gorham Company, 1940. 170 p. \$70.

A blueprint for young builders of the Kingdom, pointing out the foundation stones of faith, obedience, love, and prayer. A work Book based on *The Christian Life of Faith, Love, and Duty*, by R. S. Chalmers. For juniors, intermediates.

## II. Religious Education of Young People

### A. Intermediate

\*DIENER, THELMA D. *Why Do People Move?* Plan Book for Junior High School Groups, 48 p., \$2.50. Guide for Leaders, 15 p., \$1.10. New York, Friendship Press, 1940.

The purpose of this guide is to help to stimulate the interest of junior high school groups in the people who move, and to arouse in them a desire to help.

GRADED LESSON SERIES. Year III, Part 10. Harold W. Lang, *Some Teachings of Jesus*. Student's Book, 56 p., \$1.15. Teacher's Book, 88 p., \$2.50. Toronto, United Church Publishing House, 1941.

HAYES, EVA MORRIS. *If You Were in China*. Plan Book for Junior High School Groups, 48 p., \$2.50. Guide for Leaders, 11 p., \$1.10. New York, Friendship Press, 1940.

HAYES, EVA MORRIS. *Tales from China*. New York, Friendship Press, 1940. 79 p. \$50.

LOWRY, EDITH E., SHOTWELL, VELMA, and WHITE, HELEN. *Tales of Americans on Trek*. New York, Friendship Press, 1940. 96 p. \$50.

### B. Senior

GRADED LESSON SERIES. Year III, Part 10. J. Russell Harris, *The Spirit of Jesus at Work in the Early Church*. Student's Book, 56 p., \$1.15. Teacher's Book, 88 p., \$2.50. Toronto, United Church Publishing House, 1941.

### C. Young People's

GATES, JOHN A. *Youth and the Kingdom*. New York and Nashville, Abingdon-Cokesbury Press, 1940. 164 p. \$50.

*Guides to Christian Living Series*. A textbook on the Kingdom of God in Jesus' teaching and its connection with the world of our day.

GRAY, HENRY DAVID. *A Theology for Christian Youth*. New York and Nashville, Abingdon-Cokesbury Press, 1941. 144 p. \$1.00.

A discussion in the language of today's youth of the primary Christian beliefs and their importance in everyday living. Twelve chapters cover the Bible, God, Jesus, the Holy Spirit, the Christian life, society, and other topics.

### D. Intermediate, Senior, Young People's

HARLOW, S. RALPH. *Honest Answers to Honest Questions*. New York and Nashville, Abingdon-Cokesbury Press, 1940. 105 p. \$1.00.

Explanations and discussions in answer to seventeen vital questions about morals and about religion actually asked by numbers of high school and college students. For seniors, young people.

ROSS, EMMA JEWELL. *Living Where Jesus Lived*. New York, Macmillan Company, 1941. 111 p. Cloth, \$1.50.

The story of a journey through the Holy Land and of the people and sights met along the way. The author recalls Old and New Testament events as she visits the places where they occurred. Useful as a text.

*Youth Work in the Local Church*. Philadelphia, Youth Department, Board of Christian Education and Publication, Evangelical and Reformed Church, 1940. 60 p. \$1.10.

Guide for officers and counselors of youth groups in local churches, particularly of

the denomination. Gives practical suggestions with reference to the purpose, organization, and program of local youth groups, the functions of leaders, and relationships to other groups. Includes suggestive installation services and constitutions, as well as a working bibliography.

## III. Religious Education of Young People, Adults

### A. Young People's, Adult

CARTWRIGHT, FRANK T. *Life Has No Ceiling*. New York, Friendship Press, 1940. 151 p. Cloth, \$1.00; paper, \$50.

A romance of changing China. The biography of James and Dorothy Cheng, the story of an unwanted girl and a homeless boy. Cared for by missionaries, trained in America for teaching and medicine, they have become distinguished Christian leaders in their own country.

CHEVERTON, C. F. *The Bible and Social Living in the Home and in the Community*. St. Louis, Christian Board of Publication, 1940. 96 p. \$25.

Selective course to help young people and young adults make a thorough study of the Scriptures and guide them in the present-day complex social order. Deals with the family, community, state, industrial order, and the Church.

*Family Life, Parenthood, and Young People's Relationships*. A Selected Book List. New York, Federal Council of Churches; Chicago, International Council of Religious Education, and National Council of Church Women, 1941. 31 p. \$15.

This bibliography has been compiled for the use of ministers, religious educators, workers in the field of parent education, and for parents and young people.

HARVEY, WILLIAM W. *Put Up Thy Sword*. Boston, Whittemore Associates, Inc., 1940. 51 p. \$35.

An interpretative play based on events and teachings in the life of Jesus. It consists of a prologue and a series of seven related episodes, so arranged that any one may be used as a single one-act play if desired.

HARVEY, WILLIAM W. *Star Over Bethlehem*. Boston, Whittemore Associates, Inc., 1940. 15 p. \$35.

A nativity play based on the Gospel.

JOHNSON, LUCILE PETTIGREW. *The Life of Christ in Cross Word Puzzles*. Boston, W. A. Wilde Company, 1940. 120 p. Cloth, \$1.00.

The puzzles follow a definite theme, "The Life of Christ." Fifty-two incidents from his life and teachings are taken from Matthew, Mark, Luke and John, with not too difficult clues and a diagram for each.

JOHNSON, TALMAGE C. *Life's Intimate Relationships*. New York and

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Nashville, Abingdon-Cokesbury Press, 1941. 205 p. \$1.50.

Fifteen chapters that apply the Christian point of view to the manifold problems that arise within the whole area of sex, marriage, parenthood, and family life. For class use, the appendix contains questions to stimulate discussion and bibliographies for each chapter.

### IV. Religious Education of Adults

DUNCAN, WILLIAM. *Why Weepest Thou?* Boston, Baker's plays, 1940. 26 p. \$35.

An episode showing how Joseph of Arimathea attained his faith, and of his redemption as recorded in the Gospel. An easily staged one-act play for Easter or any other time.

GOODSPEED, EDGAR J. *How Came the Bible?* New York and Nashville, Abingdon-Cokesbury Press, 1940. 148 p. \$1.50.

The story of the preservation, collection, canonization, and translation of the books of the Bible. Revised from a unit of thirteen lessons in *The Adult Bible Class Monthly*. Questions on each chapter, brief bibliography, index.

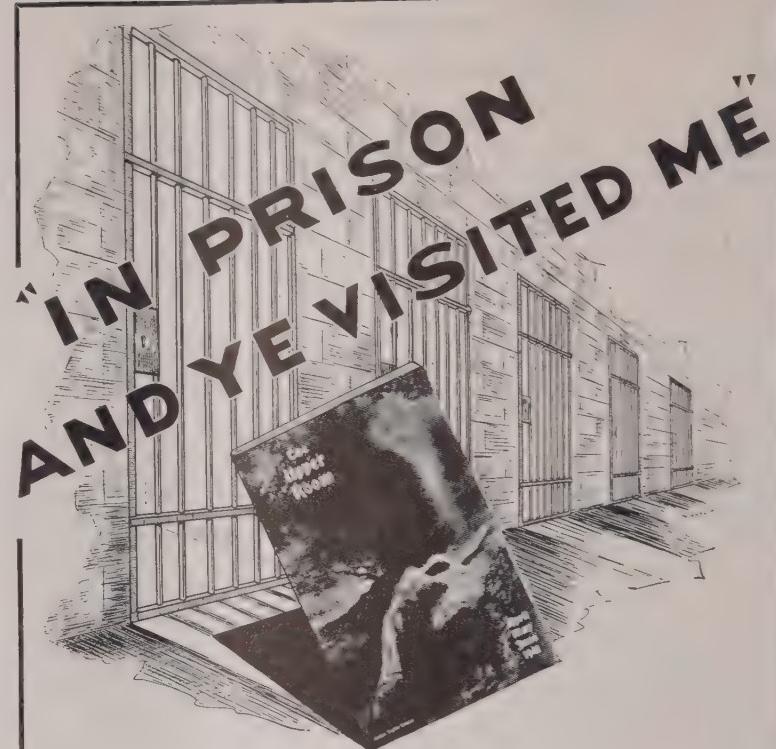
ILLINGWORTH, ROBERT S. *Larry.* Boston, Baker's plays, 1940. 101 p. \$75.

A dramatization of the book, *Larry*, offering a comedy drama dealing with the problem of a youth of high ideals in conflict with the bewildering environment of college life. For young adults.

### V. Leaders

HOWARD, J. GORDON. *The Successful Sunday School.* Dayton, Board of Christian Education, Church of the United Brethren in Christ, 1940. 96 p. \$40.

A practical handbook for pastors and Sunday school workers to improve the quality of work being done in the whole school, a department or class.



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California State Prison, San Quentin, Calif.

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## The Lord of Life

(Continued from page 18)

(The candle light may be extinguished, or the lighted candles may be carried into the darkness without. If the candles are to be carried outside the church, a notice to that effect should be given before the service begins, so the members of the congregation may put on wraps and be ready to leave before their candles are lighted.)

## Suggestions

It will add to the dignity of the service if the INTERPRETER and the two CANDLE BEARERS wear choir robes.

The seven-branched candlestick is not essential nor is the cross necessary but we suggest they be used whenever possible. If the church does not own such a candlestick or an electrically lighted cross, an amateur carpenter will be able to make them. A wooden cross may be covered with amber cellophane which has been crumpled. A spotlight, picking up this cross, will make it glow until it seems a mass of radiance.

The Christ candle may be a 17 inch candle or even larger. Sets of candles, caring for the needs of this service, may be purchased from your church supply house at the following prices:

Set No. 1: 125—4½ in. candles; 6—12 in. candles; 1—17 in. candle, \$3.50.

Set No. 2: 250—4½ in. candles; 6—12 in. candles; 1—17 in. candle, \$6.50.

Set No. 3: 500—4½ in. candles; 6—12 in. candles; 1—17 in. candle, \$9.00.

## Closing Service for Holy Thursday

After all have partaken of the Lord's Supper the INTERPRETER carries the lighted candle from the reading stand to the MINISTER who lights the Christ candle which has been placed in front of the seven-branched candlestick. The INTERPRETER returns to his former position.

CHOIR: "According to Thy Gracious Word," by James Montgomery. Tune —*St. John's, Westminster*

MINISTER: Jesus said, "Peace be unto you; as my father hath sent me, even so send I you." "For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldst be for salvation unto the ends of the earth."

PRAYER by the MINISTER

HYMN OF CONSECRATION by CHOIR and

ASSEMBLY  
BENEDICTION

## Closing Service for Good Friday

After the singing of "When I Survey the Wondrous Cross," the SPEAKING CHORUS gives the following lines while seated in the darkness.

### Light Voices

"Who hath believed our report? And to whom is the arm of the Lord revealed?"

### Dark Voices

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."

### Light Female Voices

"Surely he hath borne our griefs, and carried our sorrows: yet did esteem him stricken, smitten of God, and afflicted."

### All Voices

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

(The MINISTER enters the chancel and takes his position beside the Christ candle.)

MINISTER: "Now is Christ risen from the dead, and become the first fruits of them that slept." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the word of the Lord, forasmuch as ye know that your labor is not in vain for the Lord."

(Soft instrumental music of "My Faith Looks up to Thee," as the INTERPRETER carries the lighted candle from the reading stand to the MINISTER who lights the Christ candle which stands in front of the seven-branched candlestick. The INTERPRETER returns to his former position.)

MINISTER: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

(The MINISTER holds position as the CHOIR sings.)

CHOIR: "My Faith Looks up to Thee." Tune —*Olivet*

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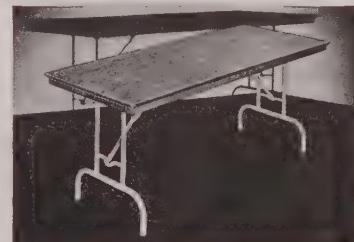
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# New Books

**The Social Gospel Re-Examined.**  
By F. Ernest Johnson. New York, Harper, 1940. 261 p. \$2.00.

It is no criticism of this book to say that it is an excellent stand-by when one has to spend a day in bed, for it needs about that much time and freedom from other things. To one who reads it thus, or in a more strenuous setting, it will say these things, all extremely important—

It is no longer necessary or wise to set the social gospel and theology off in opposition to each other, as we have done for a generation, but necessity and wisdom both require that we find a way of combining the values of the new trends in theology with those of the social Christian message. This unique fusing of what many have regarded as opposites is a distinctive contribution of the book.

Theology is at its best when it affirms timeless truths in terms of the needs of experience in the time to which it speaks.

The Christian ethic, the unique and sole contribution of Christianity to the world, is found in the person, the life, and teachings of Jesus Christ.

Human nature, man, is neither hopelessly fallen and depraved, nor inevitably and easily "divine"; human nature is such that man can respond to the ideal of creating a future better than the present, even though the better is a "flying goal" that he cannot reach in a measure of time that he can see.

When one tries to get at the place of the church in this business of social change, he runs smack into this difficult question—Is the church something which one chooses for himself and thereby helps to make, as many Protestants hold, or something that exists in itself and into which we come, as we do into citizenship, as a part of our communal existence? Here Dr. Johnson dives deeper than at any other point in a book that does not waste time on the surface anywhere; he comes up with the idea that the pull in two directions set forth in this question is inherent in life itself in the continuous struggle to adjust the growth of the individual to that of the social community. He finds his solution to this enigma in the principle that the church must be the corporate expression of the spirit of Christ, making provision for both the above phases of man's nature. Here, as elsewhere, the writer is engaged in the difficult job

of combining what seem to be opposites by getting at and making use of their inward similarities. And if the reader thinks that is easy, let him try it some day.

The author now picks up the three most important things he has said thus far—the necessity of gradual progress toward an ideal goal, the inner tension in man's nature between his individual and his social existence, and the function of the church in working out an adjustment of this tension—and applies them to three major problems. These are, our secular culture, war, and democracy. As to secular culture, he claims that its faults must be corrected by recovering our common religious heritage through our educational system as a background and support for the more specific teaching of the church. In regard to war, he finds it possible at times, when the circumstances make it so, to believe in a religious basis for participating in a war when such a course carries mankind farther on the road to an ideal goal than would victory for the forces to be opposed. He finds democracy ineffectual if it is to be a secular ideal only, without the support of spiritual principles, and in the responsibility of the church to make its message effective in terms of the democratic way of life he finds the core of its social gospel, reexamined.

This is a strong discussion with which all readers will not agree nearly as much as does this reviewer but one which all will respect.

P. R. H.

**Is the Kingdom of God Realism?**  
By E. Stanley Jones. New York and Nashville, Abingdon-Cokesbury, 1940. 284 p. \$2.00.

In a triumphant affirmative the well known missionary-evangelist answers his question with a message much needed today. Conflict, confusion, and frustration both in personal life and the world at large are a result of following a false and deceptive realism, and ignoring the message and example of Christ because they are considered too idealistic. On the contrary Jesus is a "stark realist." He understood the nature of this universe and of human personality well enough to know that no other way of life would work than the way he advocated and lived.

Notable in the treatment are: the author's Scriptural exegesis; his vast range of illustrations and examples

making the treatment very concrete and readable; his marshalling of evidence regarding the intimate relationship between health, mental and physical, and religious experience; the logic of his appeal for personal and social commitment to Christ and his principles of living.

H. C. M.

**Honest Answers to Honest Questions.** By S. Ralph Harlow. New York, and Nashville, Abingdon-Cokesbury, 1940. 105 p. \$1.00.

Dr. Harlow, whom leaders of youth know as exceptionally effective in his work with young people and who is Professor of Religion and Biblical Literature in Smith College, has written a very readable, practical and pointed book dealing with problems common to young people. He uses the language of youth. His style is vital and pungent. He does not hedge about issues. He sees the problems from the viewpoint of youth but he does not fail to state in a very definite way the actions he believes to be right.

The problems dealt with include those of cheating, lying, playing fair, petting, Sunday observances, the use of money, life's purpose, life after death, etc. Youth and leaders of youth should find this a very pertinent and helpful book.

M. L. P.

**Jesus Christ the Same.** By James Moffatt. New York and Nashville, Abingdon-Cokesbury, 1940. 223 p. \$2.00.

The aim of this book is "to consider in historical perspective some of the relevant evidence for the divine humanity of our Lord." No one can read this book without gaining anew a fresh and vivid impression of Jesus of Nazareth. An enormous amount of evidence is given to show that Jesus occupied a supreme place in the minds of his contemporaries and those of the early centuries of Christianity. It is a tremendous answer to those who raise questions about the historical Jesus and claims that he will always be central in the religion which bears his name.

I. M. G.

**Guideposts for Rural Youth.** By E. L. Kirkpatrick. Washington, D.C., American Council on Education, 1940. 167 p. \$1.00.

A research study made for the American Youth Commission on how various efforts are being made to meet the needs of rural youth throughout the

country. There is an extended discussion on rural unemployment; but, recognizing "that life does not end with the day's work," the report surveys what rural communities are doing to provide a richer way of life for their youth. There are also chapters on "Education for Life," "Time for Play," "Going to Church," "Calling the Doctor," "Establishing Homes," "Organizations for Youth," and "Young People and the Community Program."

O. M.

**Look at the "Y"!** By James Lee Ellenwood. New York, Association, 1940. 155 p. \$1.50.

Here is a rare chance to "look at the 'Y'" in terms of its influence in the lives of boys and men and in the community. In pungent style the story of the Y.M.C.A., its aims, activities, and growth, are told in the terms of "Midville." You have met all the characters in your "Y" at home. They are portrayed in Jim Ellenwood's incomparable style.

J. B. K.

**A Handbook of the Anecdotal Behavior Journal.** By L. L. Jarvie and Mark Ellingson. Chicago, University of Chicago Press, 1940. 71 p. \$1.25.

A manual for gathering information on the understanding of persons and their problems—in schools and in business and industry. Tells how to provide a running record of behavior, and to provide the composite data of a number of leaders concerning a student or employee in a variety of situations. Gives special attention to problems of observing, recording, and interpreting behavior.

**How Firm a Foundation.** By James C. Muir. Philadelphia, National Publishing Co., 1941. 292 p. \$2.50.

A sequel to the author's *His Truth Endureth* in which he presented the characters of the Old Testament. The present book is announced as "a survey of the New Testament and the birth and establishment of Christianity in the light of archaeology and secular history."

**Units of Work and Centers of Interest in the Organization of the Elementary School Curriculum.** By Sadie Goggans. New York, Teachers College, Columbia University, 1940. 140 p. \$1.60.

One of the volumes in the "Contributions to Education" series of Teachers College, this study considers the difference between the "Units of Work" approach to curriculum and the "Centers of Interest" approach. In general, the writer describes the "Units of Work" type of organization as organization

determined by the content of subject matter to be studied, and the "Centers of Interest" type of organization as organization determined by the basal and persistent interests of children.

**Present Day Hymns and Why They Were Written.** Compiled by John Barnes Pratt. New York, A. S. Barnes, 1940. 113 p. \$1.00.

This is a book of later hymns with accounts by the authors of why and how the hymns came to be written. The purpose of the book is to arouse interest through a better knowledge of the hymns and also to stimulate people to a wider use of them.

**Service Prayer Book.** Compiled and edited by N. M. Ylvisaker. Minneapolis, Augsburg Publishing House, 1940. 217 p. 25 cents.

This small book has been compiled and edited for use of those who are in the military services of the United States. It consists primarily of prayers, meditations, and the words of familiar hymns. Mr. N. M. Ylvisaker, who compiled and edited this book, is the President of the Chaplains' Association of the Army and Navy of the United States.

**Soren Kierkegaard: The Present Age.** Translated by Alexander Dru and Walter Lowrie. New York, Oxford, 1940. 163 p. \$2.50.

A reprint of a work first published in 1846. It contains Kierkegaard's analysis of the moral values of the social and political movements of his day—a departure from the usual poetic and philosophical pattern of his writings.

**It Happened in Syria.** By Alfreda Post Carhart. New York, Revell, 1940. 128 p. \$1.25.

Recollections of a childhood spent in the home of missionary parents in Syria.

#### Books Received

\*ADVENTURING FOR DEMOCRACY, by Wilbur C. Phillips. Social Unit Press. \$3.00.

\*CHILD PSYCHOLOGY, by Arthur T. Jersild. Prentice-Hall, Inc. \$3.00.

CHRISTIAN LEADERSHIP AND TODAY'S WORLD, by Frank P. Graham and John C. Schroeder. Association. 25 cents.

\*EMOTION AND CONDUCT IN ADOLESCENCE, by Caroline B. Zachry. Appleton-Century. \$3.00.

AN EXEGETICAL GRAMMAR OF THE GREEK NEW TESTAMENT, by William Douglas Chamberlain. Macmillan. \$4.00. A text-book for the study of New Testament Greek. The Professor of New Testament Language and Literature at Louisville Presbyterian Seminary has presented basic grammatical material with maximum brevity and clarity.

GROUP WORK, by Charles E. Hendry and Ray Johns. Affirmations and Applications. Association. 35 cents. Two reprints from the Proceedings of the National Conference of

Social Work dealing with activities of the American Association for the Study of Group Work. The first is a review of recent discussions on principles of group work; the second is an examination of recent practices as compared with group work principles.

\*GUIDEPOSTS FOR RURAL YOUTH, by E. L. Kirkpatrick. American Council on Education. \$1.00.

\*A HANDBOOK ON THE ANECDOTAL BEHAVIOR JOURNAL, by L. L. Jarvie and Mark Ellingson. University of Chicago Press. \$1.25.

HE STARTED FROM NOWHERE, by W. R. Siegert. United Lutheran Publication House. \$1.00. A book of story sermons to children written by a minister in active local church work—the second from his pen.

\*HOW FIRM A FOUNDATION, by James C. Muir. National Publishing Co. \$2.50.

\*THE LEGACY OF GREAT DAYS, by Frank Chalmers McKean. American Publications, Inc. \$1.50.

\*LOOK AT THE "Y"!, by James Lee Ellenwood. Association. \$1.50.

\*OUR DWELLING PLACE. A Book of Private Worship. Abingdon-Cokesbury. \$2.00.

\*PERSONALISM AND THE PROBLEM OF EVIL, by Floyd Hiatt Ross. Yale Studies in Religion. Number II. Yale University Press. \$1.00.

\*PORTRAITS OF JESUS, by Mary Hurd. Association. \$1.75.

\*PRESENT DAY HYMNS AND WHY THEY WERE WRITTEN, compiled by John Barnes Pratt. A. S. Barnes. \$1.00.

\*REALITY AND RELIGION, by Henry P. Van Dusen. Hazeley book. Association. 50 cents.

\*SCIENCE, PHILOSOPHY AND RELIGION, A Symposium. Conference on Science, Philosophy and Religion in Their Relation to the Democratic Way of Life, Inc. \$1.50.

\*SCIENTIFIC SOCIAL SURVEYS AND RESEARCH, by Pauline V. Young. Prentice-Hall. \$3.00.

\*THESE SHARED HIS CROSS, by Edwin McNeill Poteat. Harper. \$1.75.

\*WHAT DOES JESUS EXPECT OF HIS CHURCH?, by Sam Higginbottom. Revell. \$1.25.

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\* To be reviewed.

† Reviewed in this issue.

# ••• Finally •••

## The Journal This Month

THE RURAL CHURCH holds the center of interest in this month's *Journal*. Mr. Welty's sprightly discussion of story-telling, while applicable to people living in all degrees of density of population, grew out of his experience with country churches and their leaders. "The Vacation School in a Country Church" tells of interest opportunities for meaningful experiences in a one-room church. "The Rural Church and Community Life" admits the weaknesses of ineffective country churches, but also describes some of the exciting programs being undertaken by others.

Miss Fritz tells how a sound program of stewardship education may be set up in a church. That field workers have begun using visual aids is evident from the experiences of Mr. Hopkins and

Mr. Edworthy. Mr. Kemp indicates what may be an over-looked method of adult education.

Candle lighting services are so frequently called for that we have put in one that may be used at any time during the Easter season by making the adaptations suggested. There is a new writer for the worship programs of seniors and young people, Rev. David Henry Gray of the Congregational Board. His talent for creating worship materials is well illustrated in the programs he has prepared.

## Such Language!

AT THE RECENT MEETING of the International Council of Religious Education, the somewhat wearied atmosphere of the Stevens Hotel was filled with the sound of what the dictionary defini-

tively calls "psychologists' jargon." As the canners, doctors, travel agents and others who hold their conventions there have their own special formulas for communication, so do the workers in religious education. Imagine the bewilderment of lumbermen (traditional companions of the Council in the use of the hotel) straying into the wrong room and overhearing phrases like these: "centers of visual education," "experience-centered approach," "endpoint," "emerging needs," "mosaic of relatively isolated units," "trunk line experience," "fruitful interests," "working analysis," "the I-E pattern of child life," and "teaching in a vacuum."

It reminded us of what Superintendent Langworthy of Gloversville, New York, said in the *Journal of the National Education Association*: "About 1900 in the University of Iowa a teacher took a hen into the class, and, while this was a good deal of an innovation, it was simply a hen. About 1910 this hen had become a 'problem.' About 1915 it had become a 'project.' About 1919 this hen was a 'unit of work.' Around 1925 it was an 'activity.' In 1930 it became the basis of an 'integrated program.' And lo! in 1936 this poor hen had become a 'frame of reference'."

## One of Us

IVAN M. GOULD



MR. GOULD is called Ivan the Terrible by the campers—a term which is more euphonious than descriptive. In spite of what one might infer from the upper third of the accompanying picture, he is still young enough to remember how it feels to be from twelve to twenty-four years old. He is Director of Young People's Work at the International Council of Religious Education, which makes him the executive secretary of the United Christian Youth Movement.

He came to the International Council in 1937. Before that he was a pastor of a Methodist church on Long Island, where all his parishioners called him by his first name. He liked being a minister. Before that he went to Union Theological Seminary, where he was noted for both his social idealism and his common sense. As president of the student body he mediated between groups with conflicting viewpoints and held the confidence of both sides.

Travel is one of his hobbies, and even before coming to the Council he was sent to Europe twice as a delegate to conferences of youth groups. He had charge of getting up the American dele-

gation to the Amsterdam Conference in 1939—the first great world conference of religious youth and perhaps the last for some time to come.

One of Mr. Gould's jobs is administering the summer camps for young people held by the International Council at Lake Geneva, Wisconsin, and Lake Winnipesaukee, New Hampshire. He takes colored movies of these camps, and they circulate about the country and make others eager to attend. However, nowadays the regional conferences of the U.C.Y.M. take up most of his time. He is having six of them this summer, as he did last year. That keeps him on the move about the country. He doesn't mind making speeches if forewarned, but he thinks maybe discussion groups are more effective. He is good at amateur dramatics.

Mrs. Gould is a charming young woman who was married to Ivan after he came to the Council. If you want to know what she looks like, turn to page 11. She is in the third picture from the top, in the center, between R. H. E. Espy of the Student Volunteer Movement and S. Emily Parker. The Goulds have "adopted" an eleven-year-old French daughter named Audrey whom they are supporting in England through the Foster Parents' Plan which Miss Parker represents.

## The Cover Picture

MARIE DE MEDICI, the child whose portrait is shown on the cover, was of the famous Medici family, rulers of Florence, Italy in the fifteenth and sixteenth centuries. This picture was painted by Agnolo Allori, known as Il Bronzino, who was a contemporary and admirer of Michael Angelo. With the exception of Andrea del Sarto, he was the greatest portrait painter in Florence during the sixteenth century. He also painted religious subjects. His pictures were executed with the greatest care and finish.

MARGARET, aged five, had been very rude to a little guest, and after the child had gone home Margaret's mother told her very feelingly how grieved she was at her rudeness. "I've tried so hard to make you a good child, Margaret, to teach you to be polite and kind to others; and yet, in spite of all my efforts, you are so rude and so naughty."

Margaret, deeply moved, looked sadly at her mother and said, "What a failure you are, mother!"

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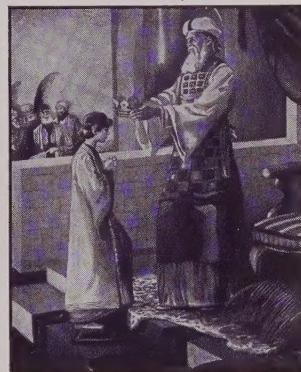
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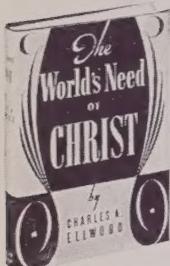
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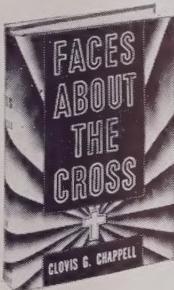
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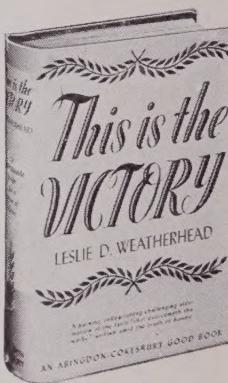
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PART III—FAITH'S FORWARD LOOK. FAITH IN THE CHURCH ETERNAL. "We need faith restored by a vision of the eternal Church." FAITH IN THE CHURCH OF TOMORROW. "Then we can recapture faith in a Church of altered method and approach." FAITH IN THE NEW WORLD. "Can Christian faith in and through the Church make a contribution to the new age?"

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